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BIOGRAPHY.

SKETCH OF THE LIFE AND CHARACTER OF REV. JOHN ERSKINE, D.D.

Extracted from a Sermon delivered on his death, by Rev. Dr. Kemp.

DR. ERSKINE was born June 2d, 1721. He descended from one of the most respectable families in Scotland. His father, eminent for talents as a Lawyer and Professor of Law, became still more eminent by his valuable publications, which are universally regarded in our Courts of Justice, as of the highest authority.

By birthright Dr. Erskine was entitled to a very considerable patrimonial estate. His bodily constitution was, from the beginning, delicate, and his stature small and slender; but his mind was strong and vigorous, acute and active: his thirst for knowledge insatiable, and his memory singularly retentive.

His mind, impressed with a deep sense of piety, was early turned to Theology, as his favorite study; but law was the profession for which he was intended by his family. Accordingly at the close of his collegiate course, he entered upon the study of law, in which he made very considerable progress. To his proficiency in this science has been justly ascribed much of that subtilty of discrimination, and accuracy of reasoning, for which he was distinguished. But, notwithstanding his fair prospects of eminence in a profession, which was deemed by his friends best suited to his rank in society, as well as to the advancement of his fortune, his mind was still fondly turned to Divinity, and he at length obtained the reluctant consent of his family, to attend exclusively to that profession. After spending the usual number of years in diligent preparatory studies he obtained a license to preach the gospel, from the Presbytery of Edinburgh.

Among his first appearances in the pulpit, he preached from a text, which was thought peculiarly applicable to his own character and circumstances—'I had rather be a door keeper in the house of my God, than dwell in the tents of wickedness.'

In May, 1744, at the age of twenty-three, he was ordained Minister of Kirkintillock, a country parish in the Presbytery of Glasgow; thence he was removed, in 1753, to the collegiate Church of Culross; thence, in 1758, he was called to be one of

the ministers of Edinburgh, first of the 'New-Gray, Friars,' afterwards, in 1767, of the collegiate Church of the 'Old-Gray, Friars,' where, with much fidelity and acceptance, he continued regularly to officiate, till the increasing infirmities of old age obliged him, reluctantly, to retire from the duties of the pulpit.

As a preacher, no man ever spoke with more earnestness and fervor, nor conveyed to his hearers a stronger impression of the deep-felt power upon his own mind, of the sacred truths which he delivered to others. His manner was not graceful, nor was his pronunciation governed by modern rules; he spoke with unaffected simplicity, in the accent and manner to which he had been accustomed from his youth. But the good sense with which he never failed to speak upon all subjects; the solidity and acuteness of his expositions of Scripture; the poignancy of his remarks upon life and manners; and the general importance and interesting nature of the doctrines which he delivered commanded the attention and reached the hearts of his numerous hearers. For many years no preacher was ever more admired, or attended with more crowded audiences. The hearers of Dr. Erskine forgot his trifling defects, forgot even the preacher himself, and attended only to the sacred truths which flowed from his lips.

In an intimate and extensive acquaintance with Scripture, few if any, of his brethren of the present age could compare with him; and as a *lecturer* he eminently excelled.

Thoroughly acquainted with the whole system of evangelical doctrine, in all its harmony of parts, his sermons on the grand subjects of faith were explicit and perspicuous. His object never was to exhibit *himself*, to excite admiration, or extort applause; but, in all the simplicity of plain, though ardent and energetic, language, to convey instruction to the understandings, and deeply to impress the hearts, of his hearers. In the application of the doctrines, facts and precepts of Scripture to the widely diversified characters of mankind, and the regulation of human conduct, he was exceeded by none. He was deeply versed in that science which has the heart of man for its object. He could pursue it into its intricate mazes and windings, and address himself with the happiest effect to all the diversities of character and conduct.

In conducting the devotional parts of worship, whether in public, or private social meetings for religious purposes, the earnestness of his manner and tone of voice, the felicity of his expressions, and particularly his happy adaptation of those of Scripture to the occasion, rendered him in this, as in many other respects, a model to all his brethren in office. Of what he was both as a divine and a preacher, the world is able to form some judgment from the few of his compositions which he was persuaded to publish. Unfortunate it was that his extreme modesty, and his disposition ever to prefer others to himself, prevented his giving more of them to the press. Whether another

volume of his sermons, on practical subjects, which he intended, can now be prepared for publication, cannot yet be ascertained.* But from those sermons which have already appeared, men of taste and discernment will perceive, amidst great neglect of ornament, much sound sense, and much interesting and important truth, conveyed in a plain, perspicuous, manly style.

In the private duties of the pastoral office, no man was ever more faithful and laborious, than the good man of whom we are speaking. In visiting the sick, especially, he was most assiduous; and in this branch of duty he eminently excelled. The uncommon tenderness and sensibility of his heart; his extensive experience of personal and domestic distress; his intimate knowledge of the human heart, and of the topics best adapted to sooth and direct its feelings in affliction; and the singular delicacy of his manner and address; all concurred to render his visits a much valued cordial in every house of mourning.

As a member of the ecclesiastical courts, though he had not very often the good fortune to side with the majority, yet upon all occasions he failed not to deliver his own sentiments with manly freedom, and generally spoke with so much good sense, and acuteness of argument, as failed not to command the attention and respect of all who heard him.

Shall we speak of Dr. Erskine as a scholar? When you reflect upon the original quickness of his powers of perception, and the strength of his memory, and are informed that during the whole course of a long life he was an indefatigable student, you may well believe that his erudition was various, extensive, and profound. Such was his constant thirst for knowledge, that even in old age it suffered no abatement; and till within a very few hours of his death, his studies were continued.

Besides what are usually called the *learned* languages, in each of which he excelled, he read most of the modern ones, which contained books of character in science, particularly in Theology. The German he acquired with astonishing celerity, at an advanced period of life, for the sake of the various and important literary information, which a multitude of books in that language contain. One thing remarkable in Dr. Erskine was, the uncommon rapidity with which he read. As his acquaintance with many subjects of literature was extensive and intimate, he seemed to catch the sense of an author almost intuitively while he turned over the pages of a book; yet such was the comprehensiveness of his mind, and the tenaciousness of his memory, that all that was new and important in it, he could compendize and rehearse with astonishing readiness and fluency, for the information of others. In the exercise of this uncommon and invaluable talent he was most useful and entertaining, particularly to his younger brethren. Often they applied to him for information concerning new books (for his reading was

* Another volume has since been published.

exceedingly various) and they seldom failed of receiving instruction and delight.

Time would fail were we to attempt a rehearsal of what we knew and are happy to recollect of Dr. Erskine, as a Christian, a friend, and a companion. Deep, heartfelt, uniform piety was the reigning characteristical feature of his mind. It appeared, not in loud, ostentatious displays, nor in the solemn services of religion merely; it was manifested in the whole tenor of his uniformly sensible, nay, even in his most cheerful, conversations. So great was the universal persuasion of this, and such was the veneration in which he was held in all companies, that the man would have been deemed brutish, and would have been tolerated in no society, however licentious in principle or practice, who would have dared to utter an unbecoming expression in his presence.

But while he thus commanded respect by the known piety and purity of his mind, no man was more remote from a forbidding formality or austerity of manners; he was ever cheerful, social, and often facetious. His various and extensive reading, his ample knowledge of facts and characters, and his accurate recollection of them, furnished him with anecdotes and observations suited to every occasion, and which with equal precision and vivacity he communicated. 'His speech was always seasoned with salt, ministering grace to the hearers.' No man ever more completely united the piety of the divine, and the erudition of the scholar, to the politeness and urbanity of the gentleman. But what in a peculiar manner endeared this amiable man to those who intimately knew him, was, the generous warmth and sensibility of his heart. With the tenderest concern he took part in whatever interested his friends, and sympathized in all their feelings. He literally wept when they were in affliction, and with heartfelt satisfaction rejoiced in all their prosperity.

So feelingly alive was he to acts of kindness shewed to himself, that he was at loss for terms by which to express his gratitude, when he discovered even a disposition in any one to oblige him. His attachment to his friends was unalterable, and nothing but proof of unworthiness could detach his regard from those on whom he had once bestowed it. After this it is unnecessary to add, that he was the tenderest of husbands, of parents, and masters.

Few men ever endured more frequent or more severe domestic afflictions. Of many children whom he buried, some were cut off at an early age, but some were grown to full maturity, and were the comfort of his life and the staff of his old age. It was impossible that any man could feel more acutely under these severe trials; yet no man ever exhibited a more striking display of patience and christian fortitude in bearing them.

If we were to begin to speak of Dr. Erskine's enlarged benevolence and his unwearied zeal to promote the best interests of his fellow creatures, we should not know when to have done. His ample fortune he seemed no otherwise to enjoy, than as he

employed it in doing good. His liberality to the indigent flowed in an unceasing stream. But the most prominent feature of his benevolence was, his concern for the interest of religion among his fellow men, and his active zeal, to promote its advancement both at home and abroad. This was a flame which burned in his bosom, with unceasing vigor, to the end of his days.

For many years he acted with uncommon diligence and exertion as one of the Directors of 'the Society in Scotland for propagating christian knowledge;' and when no longer able to attend their meetings, he still took a peculiar concern in their affairs. To the end of his life he was consulted in that branch of their business which related to America. His correspondence with learned and eminent divines in the United States of America, Holland, and Germany, was extensive and frequent. Few, of course, among his contemporaries were possessed of so accurate a knowledge of the state of religion in different parts of the world. Many books from his ever well furnished library he sent to his correspondents abroad; many he purchased for that end; and not a few he sent, from time to time, to clergymen in remote parts of his own country, whose libraries were but scantily supplied, and who had little access to books elsewhere. To hear of the labors and success of faithful ministers of Christ, was his peculiar delight.

But though thus eminent for talents, literature, and usefulness, and though no man ever enjoyed more universal and unqualified respect from the public, yet no man was ever more humble in mind, or unassuming in manners, than Dr. Erskine. His great aim was, to be a follower of Him, who was meek and lowly in heart.

We have given but a few traits of the character of the amiable and excellent man whose death we now deplore; but from these few may be formed some idea of his superior worth, and of the loss which his family, his friends, and the church have sustained by his removal. But let us not forget the thanks we owe to the Supreme Disposer of all events for having spared him so long, to exhibit a bright pattern of virtue to a degenerate age. Let us bless God on his own account, that, notwithstanding much bodily weakness, his mind retained to the last the full, unclouded use of all its powers, and that the peace of his last days was interrupted by no long continued sickness or acute bodily pain. Never did a good man, prepared for heaven, take his departure from earth in circumstances more devoutly to be wished. At nine o'clock in the evening he read and studied in a book of Theology in the German language; at the usual hour he retired to rest. Before four o'clock next morning, without one convulsive pang or groan, he fell asleep, to awake only in those blessed realms where 'they that be wise, shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.' 'Mark the perfect man, and behold the upright, for the end of that man is peace.'

N. B. Dr. Erskine died Jan. 19, 1803, in the 82d year of his age.

RELIGIOUS COMMUNICATIONS.

Messrs. Editors,

THE observations on church government, in the PANOPLIST and MISSIONARY MAGAZINE, August, 1808, which were answered April and May 1809, may be reduced to a single point. Christ has given certain powers to the church, of a particular description as to its extent? Is this church limited to one pastor and brotherhood of believers; or does it contain all the Christians of a city, or district, comprising several congregations for hearing the word, and a plurality of elders?

"Whether Christ has committed the judicial power in the church to the eldership, to the exclusion of the brotherhood?" is no part of the question. The brethren are not excluded. In the only example in the New Testament, the church meeting at Jerusalem, the apostles and elders, and the brethren are each distinctly named, as uniting to give authority to the letter of the church. And whatever was the subject of the letter, it exemplifies the form of expressing an act of the church; and its being done under the influence of the Holy Ghost, confirms it with a divine sanction.

There is no occasion for the question, "what if the brethren should not concur with the judges to give form to their decrees?" The exercise of distinct powers by the elders and brethren of the church, cannot be unintelligible to people under a civil government, which exemplifies the co-operation of two departments of power, in both its legislative and judiciary courts. The manner of the brethren's exercising their authority, whether by delegation, or by acting individually in church meeting, is not essential to the present inquiry. It may be sufficient to remark, that the right of the brethren to act by a representation is admitted, in the employment of ecclesiastical councils of pastors and delegates.

The New Testament exhibits the form of the church as respects a plurality of elders, in a number of instances. It is asked, "Are numerous instances the only things to be taken into the account? Are not the churches of which we have a particular history very few"—and "these few the churches of great cities?"—"If the inspired writers had given a particular history of all the churches; and, in respect of those in the country, had spoken of one pastor only in a church; would it be proper to call this a contradiction in the account? But, admitting, that in a history of all the churches, each might appear to have enjoyed a plurality of elders; yet, even in this case should we be obliged to conclude that they were ordinary pastors and teachers?"

Example in ascertaining a fact is particularly important; and, when supported by every other species of testimony to be expected, is satisfactory. The circumcision of Isaac, at eight days old,

is undeniable proof of infant circumcision in the family of Abraham.

The examples of a plurality of elders in a church are several: and uniformity in this character of the church, as far as appears, was universal. If the city was large and contained thousands of Christians, the argument is strengthened by its being the more certain, that they formed a number of religious societies, by meeting in different places for prayer and hearing the word, while notwithstanding they were one church. Whether each elder had his congregation to which he dispensed the word, or whether the elders preached in different houses by turns; and whether they depended on their respective congregations for their support, or received it out of the common treasury of the church, are questions which, if they are not determined in the Scriptures, are left to the decision of christian prudence. To any supposition of facts, not contained in the gospel history, it is not needful to attend, till a more particular account shall be found to have been given by the inspired writers; the word of God, and not any imagination of man being the believer's guide.

The elders of the church were all of one character; they were known by one name of office, were united in the exercise of the same authority, were jointly exhorted to the same duty, were all bishops, and were to be obeyed by Christians, as those that had the rule over them and had spoken to them the word of God. What more was requisite to constitute them pastors and teachers?

Deacons have their appropriate office, distinct from that of elders, and in the exercise of church authority acted as brethren. Prophets and others in the apostolic age, endowed with miraculous gifts, do not appear to have formed a separate order, affecting the government of the church. All, it would seem, were then included in the terms, apostles, elders, and brethren; as the ordinary authorities of the church are now in those of the elders and brethren.

John, in his letters in the Revelation, addressed the angel of the church. Was the angel the pastor of the church? The New-Testament mentions no example of a church with only one pastor, nor any person as holding an office, answering in character to the angel; and the word being used figuratively may mean a court of the church, as naturally as an individual officer. The letters of John in using the words *ye* and *you* as well as *thou*, in speaking to the angel, seem to address a collective body rather than a single person. There is no authority for the supposition, "that John addressed the churches through their pastors;" neither is it probable. Did he address the angel, meaning the church exclusive of the angel; or did he use the word *thou*, meaning both the angel and the church? Beside, if the word *you* intend both the angel and the church, who are "the rest" in the declaration, "Unto you I say, and unto the rest in Thyatira." Another consideration is, that the powers attributed to the angel, to try those that say they are apostles and find them liars, are such as no single pastor and

brotherhood are authorized to exercise.

The angel therefore must have been the presbytery, or fraternity of bishops of the church, forming an ecclesiastical court, either including the brethren, or acting in concurrence with them. Such a court would be competent to try persons, that falsely called themselves apostles. And we do not want evidence of their being in the church a plurality of elders to constitute this court, or presbytery. They are mentioned expressly as belonging to the church of Ephesus, to the angel of which one of John's letters was written. The powers attributed to the angel, and its being addressed as a collective body, connected with the fact that in a number of churches, and as far as appears in all, certainly in one, of which the angel is mentioned, a plurality of elders belonged to a church, are strong circumstances in proof that the angel was the court of elders, or presbytery of the church. The supposition that after Paul addressed the elders of Ephesus, they were reduced to a single pastor, implying a transfer of their authority to the brotherhood, before John wrote to the angel of the church, has no countenance in Scripture, nor color of probability.

What is then the evidence that the church, which has the power of discipline, is a single pastor and brotherhood? Christ commanded "Tell it to the church;" and Paul wrote, "Unto the church of God in Corinth. In the name of the Lord Jesus Christ, when ye are gathered together—purge out the old leaven—put away *from among yourselves*—mark them—withdraw yourselves."—He gives like directions in several epistles, and uses the terms *brethren*, and inflicted by *many*." But what form is ascribed to the church in these passages? Has it one pastor only, or a plurality of elders forming a presbytery? They say nothing about it. In another passage Paul tells the Corinthians, "Let your women keep silence in the churches," which seems to imply that for religious instruction, they had a number of churches, a number of houses or congregations, though they were all the church of God which was in Corinth.

Christ's ministry was under the law. If he had respect to the then existing church it was that of Moses, which had elders in every city. But if his command looked forward to the days of christianity, it respected either no particular form of the church, or the form which the apostles were to establish; which of consequence is to be learned from their writings and the history of their ministry. Viewed in whatever light any may choose, it is no authority for saying, "The brethren hear, judge, and decide."

That the brethren have a voice with the elders, is not denied; but it is in such manner, that the elders act as rulers or bishops. In this character it is believed they belong to the church, and, under Christ, are its head. "God hath set some in the church first apostles, secondly prophets, thirdly teachers." And Christians are exhorted to remember them that have the rule over them, who have spoken to them the word of God.

Christ is the chief shepherd;

his ministers have authority, as shepherds under him; and their office is described by expressions which are declarative of his. Of Bethlehem it was predicted of Christ, "Out of thee shall come a *Governor*, that *shall rule* my people Israel." The original words rendered Governor, and *shall rule* are applied to his ministers in the exhortations of Paul and Peter, "Remember—obey them that have the rule over you;" and "Feed the church--the flock of God." "Remember them which have the rule over you," translated as the same original word is translated in reference to Christ, is "Remember your governors." And feed, in like manner, is Rule the church. Compare Mat. ii. 6. with Heb. xiii. 7, 17. Acts xx. 28, and 1 Peter v. 2.

The business of a shepherd, in Judea, was not so much to deliver food to their flocks, as to guide their movements, protect and govern them, while grazing or lying in their fold. Accordingly the word rendered feed or rule, as expressive of the duty of a shepherd, naturally implies the exercise of authority, as appears in a number of instances in the Bible. Connected with a rod of iron, it several times expresses Christ's rule over the nations; without that instrument of destruction, as applied to his ministers, it signifies their more mild rule in the church.

Christ used this word in one of his three commands to Peter; "Feed my lambs—Feed *(rule)* my sheep. Feed my sheep." He first distinguishes the young from the adult of the flock; and then by repeating his command and using different words, he enjoins the two duties of pastor and teacher toward the adult; rule and teach them.

Directions are often given to a collective body, which apply to a part only of the individuals included in it. Paul wrote to a whole church, when he said "Children obey your parents; Husbands love your wives; Ye fathers provoke not your children to wrath." Moses delivered his law to all Israel, when God commanded by him, "Thou shalt not wrest judgment, thou shalt not respect persons, neither shalt thou take a gift." Paul did not mean, that the members of the church were all children, all husbands, and all fathers: neither did Moses that all the individuals of the nation were to sit on the bench of judgment; on the contrary, in connexion with his precepts on this point, he gave another command, "Judges and officers shalt thou make thee in all thy gates." Paul wrote to the Corinthian church, men, women, and children, but did not intend that every individual was to act in casting out a wicked person. All were to conform to the proceedings of the church, but were not all vested with authority. Neither does the apostle point out those, who were particularly to execute his command. It was not necessary, for they knew the form of their own church. To say that his direction was to the brethren and them only, is not warranted by the term which he uses. About a fifth of the members might be adult brethren, by what rule of interpretation are these the church?

The word brethren, as a friendly appellation, is addressed to the church, including the elders, and

the women and children. The exhortation, "Wives submit yourselves to your own husbands," is written "to the saints and faithful brethren in Christ;" so is Children obey your parents; and Paul, Timothy, Titus, and Apollos, are severally spoken of in the word brother.

Whoever may assert that, "There are in the New-Testament only two original senses of the word church;" it is not easy to believe, that the church in Jerusalem, or in Ephesus, was exactly like the church in the house of Aquila and Priscilla, or of Nymphas; or that the church, in either of these cities, made only a single congregation in assembling to hear the word. It is certain it was not under a single pastor, for in both Jerusalem and Ephesus the elders of the church are expressly mentioned: and they seem to be examples of the form of the church, which was established by the apostles. E. H.

THOUGHTS ON THE MEANS OF GRACE.

In all the works of God, there is a harmony and wise adjustment of parts, which cannot but strike the eye of the attentive observer. Every thing is in its place. We behold not a disjointed world; but the cause is so disposed as most certainly to produce the effect designed, and the means are perfectly adapted to the end. If at the close of a dreary winter it is the intention of the Author of nature to renew the face of the earth, every thing is wisely arranged for the purpose. The earth presents itself more directly to the rays of the sun, and receives them in greater abundance; the snows melt away; the vivifying warmth penetrates the ground; the once lifeless roots shoot forth; the flowers appear in the field; and beauty and verdure and plenty evince the perfect adaptation of arrangements to the object in view.

The same wisdom is exhibited in the scheme of redemption. The design proposed is the salvation of the sinner, and the disposition of the means is exactly such as is necessary to the end. The darkened mind is first to be enlightened, and truths are presented; the conscience is to be impressed, and it is plainly addressed; the heart is to be melted, and affecting considerations are applied. These are the means of religion, but they are not always efficacious, or rather it is not always the will of God, by the influence of his Spirit, to give them effect. It is in those instances only which are determined upon by himself, that they are successful. The suns and the rains of spring may leave many a root unquickened. Though Paul may plant and Apollos water, it is God only, who giveth the increase.

In what light are the means of religion to be regarded? are they to be viewed as instruments, by the use of which the impenitent sinner may procure for himself a new heart and a new spirit? or are they to be considered as forming a part of the merciful system of God, and as used by him for the purpose of redeeming those, whom he has chosen for himself?

Many of the disputes, which call forth much zeal, and distract the minds of the ignorant, origi-

nate in misconception of the meaning attached to words. Many of the differences of opinion, which subsist, would be entirely removed, if a little definition took the place of debate. To guard against mistake therefore, it becomes necessary first to settle the import of the phrase, *the means of grace.* This is not a phrase found in the Scriptures, but is an expression, introduced by man, to designate some religious privileges, or some necessary circumstances antecedent to the reception of the influences of the Holy Spirit. The word *grace* is used to express the agency of God upon the heart in renewing it, and the phrase, *the means of grace*, is used to express the steps to this agency, or the previous circumstances, in which it is necessary, that we should be placed, in order to our becoming the subjects of it. The reading of the Scriptures, attendance on public worship, and prayer to God are placed by some among the principal means of grace; not that these will certainly lead to the renovation of the heart, for they may all be abused, but that usually they precede conversion and seem necessary to it.

The question now presents itself, Does the unconverted sinner, in reading the Scriptures, in hearing the preaching of the truth, and in addressing his prayer unto God, perform that, which will gain him, still remaining unconverted, the favor of God, or procure the renewing influences of the Holy Spirit? It may seem incredible, that a question of this kind could be agitated: for it is no more nor less than this, whether a man still subject to his native depravity, and who has no love to God, and consequently never obeys the law of God in its spirit; whether this man thus radically unholy and never obedient, does what is pleasing to God, and what will draw down his blessing? But a question of this kind has arisen, and it is necessary to discuss it.

If men are not naturally depraved, corrupt, destitute of holiness, opposed to what is good, condemned by the divine law, and liable to the wrath of God; then there is no necessity for the renovation of the heart, and the *grace* of conversion, of which we are speaking, is not indispensable to salvation. But if without this renovation, and this grace to effect it none can be saved; if as it is said, the means of grace are absolutely necessary to be used; then the depravity of man must be admitted; for otherwise this necessity would not exist. The corruption of the human heart being then acknowledged, let us suppose the unconverted sinner using one of the means of grace; for instance, addressing his prayer to God for salvation. If he has no love to God, no holy desires, no regard to what is excellent, but merely directs his attention to deliverance from a state of future suffering; can such a prayer be heard? can such a prayer be a reason for the bestowment of grace? Admitting that he prays for deliverance from sin, as he remains entirely destitute of love to the divine character and law, being unconverted, can such a prayer be regarded as any thing better than mockery? The word of God indeed requires us to ask for spiritual blessings,

but it requires us to ask "*in faith*," and expressly says to us, "*if we regard iniquity in our hearts, the Lord will not hear us.*" "God heareth not sinners, but if a man be a worshipper of God, and *doth his will*, him he heareth." Now by what process of reasoning can it be demonstrated, that a man, destitute of a believing, penitent frame of mind, destitute of the temper of the gospel, will obtain that object, which the Scriptures teach us can be obtained by him only who hates iniquity, who possesses faith, and who does the will of God?

The prayer of an unconverted sinner for holiness, that is the supplication of a man for what he hates, is not very dissimilar to the kisses of an enemy. The external expression of esteem is very proper, but the heart belies it. The impenitent sinner, while attending upon the means of grace with a heart opposed to what is good, is represented by some as performing a duty, which is acceptable to God. Against a sentiment of this kind one cannot too strongly protest. Let the sinner be informed, if his teacher please, that those, who attend the means of grace, are more likely, judging from facts, to be renewed in the spirit of their minds, than the heathens, who know not the gospel; more likely also, than those in christian countries who search not the sacred volume and hear not the preachers of divine truth. But let them be taught at the same time, that they can do nothing, which shall render them acceptable to God, before they repent of their sins, before they love the character of the Most Holy. Let them be taught, that if they remain impenitent, their religious privileges will only swell their guilt. This is the instruction, which is given us in the sacred volume, and instruction of a different kind tends to produce a false and a fatal composure of the mind. If men can persuade themselves, that they are doing what is acceptable to God, while they remain impenitent and unrenewed, then they will dismiss their fears. They will allow, indeed, that they have not reached a great height of excellence, but they have no doubt every allowance will be made for the imperfection of human nature. The absolute necessity of faith in Christ, or of a complete change of heart, in order to any degree of acceptance with God, will be overlooked; and while the sinner does not consider it as his *immediate* duty to *repent*, he will flatter himself with safety in the midst of his preparatory labors and perhaps die in his sins. Neither John the Baptist, nor the Lord of Glory, directed men to attend diligently upon the means of grace *in order* to conversion; but knowing the obligation laid upon sinners instantly to forsake all inquity, and the danger of a moment's delay, the very first words, which they uttered at the commencement of their public preaching, were, "REPENT YE."

There can be no intermediate spot between impenitence and penitence, between being the friend and the opposer of God; and if the impenitent, who are completely disobedient to the divine command, can at the same time have a sincere desire to obey it, and while in this state can do

that, which is acceptable to God, we find ourselves bewildered and lost; we know not what to make of the gospel.

If there be any plain doctrine in Scripture, we think it is this, that all religion in the heart of man results from the influences of the Holy Spirit, or from the agency of God. It is He, who brings men out of darkness into light and makes them willing in the day of his power. But the representations, which we sometimes hear would lead one to suppose, that the impenitent sinner exerts himself to change his own heart, and with *some* assistance from heaven effects the work. Sometimes he is represented as striving in vain; he does what he can on his part and must wait for a blessing upon his efforts. Sometimes we are taught that conversion, or the love of God, instead of the love of the world, is a difficult enterprise which the worldly, impenitent sinner is very desirous of accomplishing, but which he cannot effect, because his strength is inadequate to the purpose; that he is very willing to break his own hard heart, but has not vigor enough in his arm to strike the blow. Surely this representation does not accord with the representations of Scripture. The word of God teaches us, that the impenitent *love* darkness, and *will not* come to the light; that they *refuse* to hearken to the instructions of the gospel; and that they despise the holy Savior of the world. It is on account of this opposition to truth and this voluntary disobedience to the divine command, and because this opposition is so radical, and this disobedience so entire, that the agency of the Holy Spirit is necessary to renew the heart, to subdue the will, to purify and elevate the affections. Because men are commanded to repent, it has been inferred, that they can repent of themselves; but is the inference just? Is there any absurdity in supposing, that men may be under obligation to do, and may be required to do, what they are utterly averse from performing? Because the thief resolves to persist in stealing, is it absurd for the civil authority to prohibit theft? If men are indisposed to obey the divine law, if they love and continue in the paths of sin, while they are commanded to be holy, it were preposterous to suppose them making efforts for what they do not desire. Hence, if they ever become wise to salvation, it must be because God in his mercy gives them wisdom from above.

This world presents to the view of God but two descriptions of men, his friends and his enemies, the holy and the unholy, saints and sinners, the righteous and the wicked. Both of these classes may read the Scriptures, and attend public worship, and abstain from labor on the sabbath, and repeat the words of a prayer. But in the case of the one, the principle of love to God pervades and sanctifies the whole; in the case of the other, every thing is cold and formal and heartless; there is no goodness, no love of excellence, no attachment to truth, no acceptance with God.

In the Father of mercies originates all holiness. Christ commissioned his disciples to proclaim the glad tidings of salvation, promising *to be with them even unto the end of the world.*

It is by this promise, by the hope of the divine blessing upon their labors, and not because sinners will of themselves make a good use of instruction, that the preachers of the gospel are encouraged to proclaim to transgressors their guilt, and to make known to them the invitations of mercy. Christ will "give eternal life to as many as the Father hath given him." Was there no assurance of this kind, if the divine power was not expected to renew the hearts of all, who are "chosen to be holy," every discerning minister of the gospel, who knows the wickedness of the human heart, would be no more disposed to preach the truth to sinners, with any hope of success, than he would be inclined to wrestle with the whirlwind. W.

LETTER TO A LADY.

My young friend,

WITH what words shall I address you on the all important and highly interesting subject of religion. Were it not for your connexion with eternity, I might perhaps leave you to seek for happiness in the perishable enjoyments of time and sense. Deeply sensible of my own frailty and continual exposure to the arrest of death, suffer me to express the solicitude I feel, not for your temporal, but spiritual interest; the former, when compared with the latter, is less than nothing and vanity. Young persons enter upon the busy stage of life with raised expectations of permanent satisfaction. They seek it in the riches, honors, and pleasures of the world, which are utterly unsatisfying in their nature and uncertain in duration. What is more fleeting than the wealth of earth? How often do we see those who were in the height of prosperity, suddenly reduced to the vale of adversity, friendless and forsaken. Honor is often but an empty name; and the pleasures of the worldling are attended with toil and followed with a sting. Be persuaded then to seek those riches which will last for ever—which the wreck of nature and the crush of worlds cannot destroy. Aspire after the honor which cometh from God, and not after the vain applause of sinful worms. Let the refined, noble, intellectual delights, which result from the assured forgiveness of all your sins, peace of conscience, an interest in Christ engage your ardent desires and earnest prayers.

There is more real enjoyment in one hour's communion with God, than in a long life of sensual joys. Ask the aged Christian (whose outward condition is poor and wretched, who early enlisted under the banner of the divine Redeemer, and who has since lived near to God amidst all the changes of life) whether he would exchange those blissful moments of converse with his Father in heaven, for all the riches, and honors, and pleasures of him, who lives without God? No. He will rather lament that he deferred an attention to the one thing needful so long. He will grieve at the recollection that he neglected the offers of a compassionate Savior, that he resisted the strivings of the Holy Spirit, and wasted so much time in the gratification of sinful desires, and in the pursuit of unworthy objects.

You may perhaps be loth to

relinquish amusements; but, my friend, religion offers you the purest joys. "O taste and see that the Lord is gracious; blessed is the man that trusteth in him." Instead of making you gloomy and unsocial; religion will inspire you with true cheerfulness. Yes, those who have experienced the power of godliness on their hearts can testify, that the ways of wisdom are pleasantness, and all her paths peace." They will assure you that they were strangers to real joy, until they were made partakers of the precious promises of the gospel of Christ. His doctrines are now their richest treasure, his precepts impose a salutary restraint on their passions and appetites, while their affections centre on divine things.

They look forward with joyful anticipation to that blessed day, which will emancipate them from sin and sorrow, and introduce them to the blest society of heaven, "where they will ever be with the Lord" and be continually "satisfied with his likeness," progressing in knowledge and holiness.

If you have any affection for your Christian friends, if any love to your parents, if any regard to your minister, "who is watching for your soul, as one that must give account:" if any gratitude to Him "whose love was stronger than death," if any sense of your own mortality and the solemnity of eternity, be intreated "by the mercies of God to present your bodies living sacrifices, holy, and acceptable unto God, which is your reasonable service. Acquaint now yourself with Him and be at peace, and thereby good shall come unto you." MYRA.

ON UNIVERSAL SALVATION.

IN the arguments used to prove the doctrine of universal salvation; much stress has been laid on the signification of the original Greek word translated *everlasting* or *for ever*. Dr. Chauncey contends, that no argument in favor of the doctrine of eternal punishment, can be drawn from the sense of the original *αίων*, which signifies an *age* or *period of time*, and not strictly, eternity; and is often used to express a limited duration.

But it is believed the primitive and true sense of the word has been overlooked. By examining the original languages, it is found, that the ancients communicated their ideas of time, by the names of *circles*, applied to the revolution of the heavenly bodies, by which portions of time are measured. Thus *Cronus*, the god of time, signifies, in the Celtic, a circle, or rotundity. The Greek *αίων* is evidently formed from the Celtic *ain*, a circle, or great circle, which is also the root of *annus*, and the Roman *Janus*, originally written *Eanus*. The word then originally denoted the annual revolution of the earth in its orbit, the *great circle*, or year. The oriental name of the sun *Or*, was probably the same word applied to that luminary for its circular form.

Our word *age* has a like origin; Chaldee, Hebrew, and Arabic *hug*, or *choug*, a circle, an orbit, a ring; Sanscrit *yug*, an age or period; Irish celtic *ogh*,

or *oigh*, a cycle or period. We received the word from the French, with the sound of the *g* softened; but we have *hug*, to embrace, to encircle, from this root; as we have *hedge*, to inclose or encircle, from the Saxon *hege* or *haeg*. Age and αἰων therefore are originally synonymous; but their signification is so indefinite and various, in customary use, that little stress can be safely laid on the mere sense of the words, abstracted from their connexion with the whole passage in which they are found.

The truth is, the human mind cannot comprehend eternal duration; nor can man in strictness use words, which convey such an idea. The words *ever* and *eternal*, when traced to their origin, will be found to have a like origin with *age*; expressing only duration, measured by limited portions. But in the progress of time, use has assigned to them the sense of *indefinite* duration or continuance of time—*Ever* is from the same root as the Latin *aevum*, age, and *eternal*, is composed of *aetas*, age, and *ern*, or *urn*, which seems to have been the root of *turn*, denoting revolution; and we have the same word in *diuturnus*, from *diu* long, and *turn*, and *diurnus*, from *di*, day, and the same root.

From the limited capacities of the human mind, it cannot comprehend infinite duration, nor can man well express what he cannot comprehend. Indeed how could man invent words to express an adequate idea of unlimited duration?

The doctrine of everlasting punishment cannot therefore be disproved by the mere sense of the terms used to express its duration. H.

SELECTIONS.

Messrs. Editors.

I have been reading an ancient work entitled, "True Christianity, or the whole economy of God toward man, and the whole duty of man toward God;" by Rev. *John Arndt*, a German divine of the sixteenth century. A revised edition of this work has been lately printed by Messrs. Lincoln and Edmands of Boston. I have been much pleased and edified by the correct opinions, sound sense, and christian piety of this ancient divine. As a specimen of the merits of this book I send you for publication an extract from the 17th chapter of Book II. on a subject as seasonable, as the sentiments are excellent, Yours. &c. J.

HOW, AFTER THE EXAMPLE OF CHRIST, AND ALL OTHER SAINTS WE MAY OVERCOME CALUMNY.

Ps. cii. 8.—*Mine enemies reproach me all the day: And they that are mad against me, are sworn against me.*

1. Among the many crosses and troubles of a Christian, a false and slanderous tongue is none of the least, as from the example of Christ himself we may evidently see; whom pharisaical serpents and vipers, with their envenomed tongues, both in his

life, and at his death, did most maliciously sting. Herein left the Lord a pattern of heroic patience to every Christian who must not think to escape, when their great Master himself was wounded with the blows of malicious tongues. For the more conformable any one is to Christ, and the more zealous a follower he is of his steps, the more is he insulted by false and deceitful tongues. This appears plainly from the example of holy David, who was most miserably plagued by slanderers, as he himself bitterly complains in these following Psalms: iii, iv, x, xii, xv, xxxi, l, lii, lv, lviii, lxiv, lxix, cii, cxx, and cxl.

2. Nay, there is hardly one of all the prophets of old, who did not feel these deadly arrows shot against them, by murdering tongues; of which Jeremiah makes mention, saying: "Their false tongues are murderous arrows shot out: with their mouth they speak peaceably to their neighbor, but in their heart they lie in wait to destroy." Wherefore all honest hearts ought to take heed not to be defiled by backbiters, but to be warded against them. For as he that handles a man seized with a leprosy, or a high infectious distemper, must expect to be also infected: so he that gives ear to lying tongues, too often catches the same distemper; the poison of slandering insensibly working itself into all those that do not betimes fly from it. Now since a Christian is forbidden to retort evil for evil, as that which agrees not with christian faith; there is no other counsel hence, but that by a conscience void of offence, he must fetch his comfort from those divine oracles, the Lord has furnished him with for that purpose.

3. Let your first comfort be the example of Christ and of all saints. For it fares no worse with us herein, than with Christ our head, and with all that have ever been most dear to him. Nothing of this kind has befallen us, which has been not before in all ages undergone by them. And since the examples of others have generally a powerful influence on our lives, and readily offer themselves to our remembrance in time of trouble and tribulation; we may therefore improve all those examples for an encouragement to bear our treatment also with patience and cheerfulness, for the sake of the joy that usually springs up out of the reproach of the cross. Look then upon the Prince of your salvation, look upon the lives of all the saints of old, such as have been the greatest lights in their generation.

4. Consider, particularly, the example of Moses, who esteemed the reproach of Christ better than the crown of Egypt; and who, by reason of the continual contradictions he underwent, is said to have been a "man the most afflicted* above all the men which were upon the face of the earth." And what shall we say of David? He was truly in his time, the very mark, as it were, at which all the false tongues in the land shot their murderous arrows. Wherefore

* Our version renders it, "Now the man Moses was very meek;" but in many other places, the same word which here occurs, is rendered by *afflicted;* the original bearing both significations. The practice of meekness is furthered by affliction. Conf. Ainsworth, in h. l.

"mine enemies, (said he) revile me all the day long: and they that are mad upon me, are sworn together against me." That is, they affronted him daily with the reproach of his misery, turning him, as it were, into a proverb, and offering him the most heinous indignity that can be offered to a man. And what shall we say of Job? How was he upbraided by his friends, and grieved with their tongues! And how fell Daniel, that holy prophet, into the mouths of the ungodly, as into an open sepulchre, yea, as into a den of lions! but how powerfully did the Lord deliver Moses, and Job, and Daniel! All these are gone before you, and their examples being duly considered, will stir up in you a spirit of holy emulation, and draw you into the same way of the cross by which they entered into the kingdom of God. See and behold, there goes your Lord Jesus before you, pursued with the curses and revilings of the pharisee! See, there goes Moses before, and the faction of Korah, Dathan, and Abiram following behind with execrations in their mouths, and stones in their hands, to rid themselves of him! See, there goes David before in sore trials, and Shimei behind, cursing his king! See, there goes the society of the apostles of our Lord before, and a faithless multitude behind stopping their ears, and running madly upon them!

5. But then it is not enough, slightly only, and superficially, to reflect on the example of the saints: but we must learn also to be followers of them, when we are tried as they were, copying in every tribulation after their meekness and patience. For, tell me, how shall meekness appear, or how shall patience be exercised, if you be not contradicted; or there be none to deride, slander, and vilify you? Wherefore you must now patiently take up your cross with them, and meekly follow the Lord Christ in the steps he has left you. This argues a Christian generosity, and a temper that becomes a disciple of the blessed Jesus. This is also agreeable to your calling; being indeed called to suffer with your Savior, not to avenge yourself, not to return evil for evil; not to revile again being reviled, not to threaten being slandered, but quietly to commit your cause to him that judgeth righteously. In this manner you must, out of the good treasure of your heart, bring forth good words for the bad which you have received; because evil tongues must give account in the day of judgment, of every idle word they have spoken. And this, certainly, will at the last day prove a burden heavy enough. Leave all therefore to the Lord, to do as he pleases, who will not fail to do right. Recompense and vengeance belongs to him. The ungodly may boast never so much, and be never so confident in their own inventions, yet shall their foot slide in time. But as for you, O Christian, fix your eye on the Lord Jesus, and the lamb-like frame of his mind. "He was oppressed, and he was afflicted, yet he opened not his mouth: He was brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so opened he not his mouth."

6. From the examples of the saints, we are in the next place to learn a sovereign remedy, which they did make use of against the venom of evil tongues; which is *prayer*. They prayed; and so they were healed, and were comforted. When they were bitterly cursed by their adversaries, they sent up only their cry to God, saying: "Let them curse, but bless thou." See, and ponder the whole book of Psalms throughout. How did David defend himself with prayer as with a wall of iron, against the blows of false tongues! They are all foolish marksmen, who bend their bow against the innocent; and draw the sword to slay such as are of a right conversation. For their lies and slanders shall return at last upon their own heads, and shall enter into their own bowels, as it is written: "Their sword shall enter into their own heart, and their bows shall be broken." All this shall be set to rights by prayer: And the steps of a good man shall be established. For whenever any one prays earnestly against an evil-speaker, or a liar, it is as much as if he wrestled and fought with him; just as David wrestled with Goliah, or as the rod of Moses with the Egyptian sorcerers. For here fight two spirits with each other; (which renders it the more fierce and violent) that is, the prayer of faith proceeding from the Holy Spirit, the Spirit of truth; and the spirit of lies proceeding from the devil, the spirit of falsehood, and the father of lies. However, all these devilish serpents of the Egyptians shall be subdued in fine, and, as it were, swallowed up by the divine rod of Moses; that is, by prayer.

7. Another remedy against the poison of a wicked tongue, used also by the saints, is the frequent reading and meditating upon the word of God. This is an excellent mean of consolation and refreshment, whenever a soul is pursued and set upon by enemies. For an upright heart hunted by men of falsehood and malice, is like a hart whose thirst increases by being hunted; and as this brays and pants after the water-brooks; so must needs a soul in affliction, long after the cooling streams of the divine word, and be athirst for the living waters of grace, thereby to be quickened and refreshed in her spiritual drought. It is by this word of grace the Lord revives a drooping soul, speaking to her in a kind and condescending manner: "Blessed are ye, (says our great Master,) when men shall revile you, and persecute you, and shall say all manner of evil against you falsely. Rejoice and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets which were before you." In which most comfortable saying of our Lord, is laid down a threefold ground of comfort, worthy to be remarked: 1st, *blessed are ye*. 2dly, *rejoice*. And 3dly, *great is your reward*. Who therefore would not be willing, for the sake of so great and endless a good, to endure here a little while reproach and persecution? Yea, who would not even rejoice, since he is made by this mean a partaker of Christ's sufferings, in order, that when Christ's glory shall be revealed from heaven, he may also partake with his Lord in the exceeding joy thereof? "Blessed are ye, if ye be

reproached for the name of Christ, for the Spirit of glory resteth upon you." Remember also, that it is *good for a man that he bear the yoke in his youth;* that he *sit alone and keep silence*, when he hath any laid upon him to bear; yea, that he *put his mouth in the dust*, and wait in hope; and that he *give his cheek to him that smiteth him*, when he is *filled full with reproach. For the Lord will not cast off for ever.*

8. You are further to learn, that the persecution of the tongue is a hellish storm, which will soon blow over. Now as a traveller is not disheartened at any stormy and tempestuous weather he is like to meet with upon the road, but provides himself the more for it: so let our spiritual pilgrim, in his weary steps towards the holy land, or the new Jerusalem, be never cast down by storms and dangers, by sweat and toil incident to travellers; but let him go on in hope, and continue faithful to his journey's end; when the contentment and delight after all his tiresome paces, shall be infinitely sweet and transcendent, and the fearful wilderness, wherein he has been tempted for a while, lead him at last to the glorious sight and enjoyment of his Savior. "O thou afflicted, tossed with tempest, and not comforted" at present! Is it a strange thing that has happened unto you? What is more common to a traveller, than to be overtaken by foul and showery weather? A plodding diligence will for all that bring him home safe and sound.

9. The world spend their time in mirth and laughter, and make every one a gazing-stock, that looks but with an earnest aspect upon the dalliances and frolics of profane men, and drops a serious word in favor of virtue. What is this day the fate of one good Christian, may be to-morrow the fate of another, according as the humour of the world works, who lets none pass uncensured that is not for their turn. After a true Christian is once exposed to public contempt, every one flings dirt at him, till the spirit of lying and slandering has wearied them out at last; and then they turn the edge of their tongues upon the next that comes in their way. "Well, say they, let our hearts cheer us in the day of our youth, and let all care be drowned in laughter, and any serious speech be banished from our company. And because the righteous upbraids us with offending the law by our doings, we will examine him with despitefulness and torture, that we may know his meekness, and prove his patience."

10. The best method a Christian can take in all these storms, is to be quiet under them, and to keep the mind free from anger and bitterness. He that thinks every offensive word to be a stain to his character, which ought to be wiped off carefully, will often render things the worse by it. Hence it remains, that the most effectual way to stop the fury of slanderous tongues is to yield to it for the present, and patiently wait till time itself sets things to rights again. He that will dispute every thing at the sword's point, as it were, is like him that has been stung by a bee, and being thereby put in a passion, runs himself headlong upon the whole bee-hive to be reveng-

ed, by turning it quite upside down; which he had better not have done, than to feel the smart afterwards which must needs attend so rash an attempt. And does not the fire of malicious tongues burn the fiercer, when we seek to quench it by too hasty efforts? And does it not even convert that into *fuel*, which was designed to diminish the flame?

11. A tongue that is set on fire of hell is like that serpent, which, as some tell us, brings forth seven other heads when you cut off but one in order to destroy it. Thus a wicked tongue is so far from being restrained by contradiction, that it will spread the farther by it, and broach seven lies instead of one. Whereas he that is deaf to popular rumours, and not easily alarmed at every little noise, will not only better repel the darts of malignant tongues, but enjoy also a calm and unshaken tranquillity both of soul and body, in the midst of all the boisterous storms of the world; this being the sweet reward, which usually attends a patient and submissive frame of mind. This is a truly noble and magnanimous method to overcome the worst of enemies, and to get a full conquest at last over the most stubborn and untractable temper. He that rejects this heroic meekness of soul, sets himself entirely out of God's guard, and, whilst he endeavors eagerly to save his name and reputation, must needs be more harrassed with perpetual alarms of malignant tongues, inflamed by the common enemy of souls.

12. Besides this, there are some other particular reasons, why the Lord permits his children to be insulted by sharp and virulent tongues. When David in his sore troubles was reviled and cursed by Shimei, one of the basest of men, he said no more than "let him curse, for the Lord hath bidden him." And what other reason can be assigned for this, but that the Lord hereby seeks to preserve his children, lest they exalt themselves above measure, on account of such eminent gifts as have been conferred upon them; and at the same time improve themselves more and more in the practice of mutual love, mildness, and humility, as the gospel requires? What is said by David of Shimei, that he was bidden to curse his king, is expressed by Job in more general terms: "He poureth contempt upon princes." And who is able to fathom here all the mysterious depths of divine judgments? the carnal mind does not like at all to be reviled, to be insulted, to be under-valued. To *become a fool in this world*, though it be recommended by an apostle as a mean for attaining true wisdom; yet is it not liked now a-days, because it is too opposite to self-love. Pride and self love naturally adhere to us: nay, it is an evil which by carnal generation is woven, as it were, into the very heart and interior faculties of the soul, whence it taints all the actions proceeding from it. Every one aspires now after greatness and dignities, titles, and preferments. Every one loves now to be extolled, and to be much made of, to be esteemed and admired. Alas! It is this self-conceit, this natural self-love, which, having once besotted mankind, propagates now nothing but error and folly

in the whole world: It was this self-love that ruined both Lucifer and Adam, and stript them entirely of the divine love and life wherewith once they were adorned.

13. This spirit of self-love being thus seated in the heart, it continually alarms the soul, and engrosses all the faculties to itself. None but those that are inspired with a heavenly courage, can overcome the malignancy of an evil so strong and boundless, and so deeply rooted within. But to facilitate this victory, the Lord thinks as it were, with himself: "I will permit a virulent lying tongue to insult over such an one, as I formerly permitted Satan to infest my servants Job and Paul for their greater humiliation. This slandering tongue shall be his devil, his scourge, his plague, to buffet him constantly, and help to beat down that proud heart, that haughty look, that aspiring temper, which without this restraint, would at last carry all before it." Thus the Lord leaves nothing untried to use the soul to that excellent spirit of humility, and to set due bounds to the impetuous acting of the spirit of self-love, whereby men are now become allies to Lucifer, that great apostate spirit: who, endeavoring to have a will of his own, opposite to that of his maker, lost entirely his principality, and that original integrity wherein he was created at first.

14. However, as the Lord is faithful on his side, and has no pleasure at all in the destruction, but preservation of his creatures; so he seeks also to convert the venom of impious tongues thrown on his children, into a precious medicine, thereby to heal that sore of self-love fostering within, and breeding abundance of other spiritual diseases in mind. When the world thinks evil against them, then God brings good out of the evil, which is an art only known by God. For as out of the most poisonous serpent an antidote is prepared against poison itself; so God overrules the very worst of counsels, so as they shall turn to the greatest good of his children. Thus "out of the eater comes forth meat," and out of the bitter, sweetness; all things being made to "work together for good to them that love God." For instance, they are taught thereby to practise one of the noblest of the works of charity, which is to "bless their enemies, and to pray for them who despitefully use them."

15. He that has thus far got the conquest over the bent of his corrupt nature, as to pray heartily for his enemies, is, methinks, almost arrived to the sublimest degree of true evangelical charity, which alone is able to soften our stubborn hearts into the mild and compassionate heart and mind of Christ, who also has set us a most blessed exemplar in this matter: "Father, (said he,) forgive them; for they know not what they do." And this tender and sympathizing heart a Christian must needs have, if ever he wishes to be in a condition to pray for his enemies. True love, wherever it is rooted in a soul, there it will most certainly produce a tender commiseration towards enemies; who at the same time, whilst they hate men, render themselves entirely unfit for any communion with God and

Christ, giving up their heart to the devil, that great hater of souls. And this may move every Christian to commiserate the fate of such profligate wretches, who are not of God, but of their father, the devil: And lest they should forever sink into the jaws of the devil, who here inspires them with hatred, rage, and bitterness, the Lord so earnestly commands his children to pray for them, with this motive annexed to the command: "That ye may be the children of your Father who is in heaven."

16. What has been said of the over-ruling power of God, whereby he converts the venom of lying tongues into a healing medicine, will more fully appear from the following instances: Joseph had never been exalted to the dignity of being ruler over all the land of Egypt, had he not fallen before under the malicious lashes of a wanton tongue, and thereby been condemned to a prison at last. However, wisdom did not leave him in bonds, but brought him, at length, the sceptre of the kingdom, and power against those that oppressed him. Had Moses not been persecuted by violent accusations of his enemies, and obliged to flee from the face of Pharaoh, he had not seen the Lord in the bush, after having led Jethro's flock to the back-side of the desert. For here by a wonderful sight he enjoyed, he was, as it were, initiated into a new dispensation of life, which then rose upon him. Thus did the spiteful tongue of Doeg, the Edomite, and of other enemies of David, force many a comfortable psalm from the latter, now left upon record for a support of the church in troubles and trials. The same over-ruling wisdom of God appeared for Daniel, when by the virulency of his accusers, he was cast into the den of lions, but most triumphantly exalted again by Divine Providence, for many good and noble ends; the enemies themselves being made to lay the foundation for his rise and greatness. Mordecai had almost the same providence. His ruin was devised by the murdering tongue of proud Haman; but the Lord returned his wickedness upon his own head, and the bloody machinations did but hasten the destruction of the contriver.

17. Therefore "commit thy way unto the Lord: trust in him, and he shall bring it to pass. He shall bring forth thy righteousness as the light, and thy judgment as the noon-day." Only endeavor to be in constant amity with the Lord your God, and to love him with all your heart, and then he will direct your steps: For "when a man's ways please the Lord, he makes even his enemies to be at peace with him." If the world be permitted to stain your reputation here, and to detract from your honor, what matters it, if the Lord dignifies you with a crown of eternal glory? It is he that will deliver and honor you at last; and it is he that will give you both grace here, and glory hereafter.

18. Another comfort in trials of this nature, may be drawn from the powerful influence the Lord has upon the hearts of all men. It is he that looks upon all the inhabitants of the earth, from the firm place of his habitation. He alone fashions or

frames their hearts, and considers all their works; and he will not deliver you into the will of your enemies. A man fumes often with rage and malice, and is transported to that degree of fury and passion, as if he would bear down all that comes in his way: But a little while after, you shall find, that, by an unexpected turn of providence, the man is altogether cooled again; his heat is allayed, and he is now reduced to such a gentleness and moderation of temper, as if he was become quite another man. Nay, how often do we see that the most profligate wretch, designing nothing but spite and malice against a good soul, is stopt in the midst of his passionate pursuit, and with a sweet force and holy violence, as it were, obliged not only entirely to drop his wicked design, but to bestow also tokens of favor and kindness upon the person whom he was to affront. Which certainly is an operation peculiar to the wisdom of God, who, by his secret and over-ruling power, often renders abortive the most malicious project conceived against his children. Thus the Lord came to Laban, when incensed against Jacob, and ordered him to speak not to him, either good or bad: And Esau, who bore his brother no good will at all; yet when he came within sight of him, must needs run to meet him, to embrace him, to fall on his neck, to kiss him, to weep over him, and to receive him with the most endearing expressions of love and kindness.

19. It is the nature of a malignant tongue, to swell high all on a sudden, and by rage and fury gain applause and admiration every where: but then its downfal is as sudden again, as the rise was before. Calumny is like a fire, whose outrageous flame mounts up to the very sky; but then the want of fuel will soon make it go down again. The reason is, because God, who is the everlasting truth itself, hates a spirit of lies beyond any thing: and this is the reason also, why all those that have raised their greatness, on no other foundation than lying and self-conceit, may indeed dazzle the eyes of others with a glaring lustre for a while; but when they now think themselves to be fixed in a stability not to be shaken; then generally their ruin is ready at hand, and the Lord's judgment destroys all. Then "the lying lips are put to silence, which spoke grievous things proudly and contemptuously against the righteous." Which text plainly shows, that pride and disdain of others, is wont to accompany a slandering and lying tongue. But "wo unto thee that dealest treacherously, for when thou shalt make an end to deal treacherously, they shall deal treacherously with thee. For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity." Though a treacherous man may go on a while in quest after more honor and greatness; yet shall evil hunt the violent man at last, and overthrow him.

LETTER FROM THE CELEBRATED MRS. ROWE, TO THE RIGHT HON. THE COUNTESS OF HARTFORD.*

[Written the day before her death.]

MADAM,

THIS is the last letter you will receive from me, the last assurance I shall give you on earth, of a sincere and stedfast friendship; but when we meet again, I hope it will be in the heights of immortal love and ecstacy. Mine perhaps may be the glad spirit to congratulate your safe arrival to the happy shores. Heaven can witness how sincere my concern for your happiness is: thither I have sent my ardent wishes, that you may be secured from the flattering delusions of the world; and, after your pious example has been long a blessing to mankind, may calmly resign your breath, and enter the confines of unmolested joy.—I am now taking my farewell of you here; but it is a short adieu, with full persuasion that we shall soon meet again.—But oh! in what elevation of happiness!——In what enlargement of mind, and what perfection of every faculty! What transporting reflections shall we make on the advantages of which we shall be eternally possessed!—To Him that loved us, and washed us in his blood, shall we ascribe immortal glory, dominion, and praise for ever. This is all my salvation, all my hope. That name in whom the gentiles trust, in whom all the families of the earth are blessed, is now my glorious, my unfailing confidence. In his worth alone, I expect to stand justified before infinite purity and justice.—How poor are my hopes, if I depended on those works, which my vanity, or the partiality of men have called good; and which if examined by divine purity, would prove, perhaps, but specious sins! The best actions of my life would be found defective, if brought to the test of that unblemished holiness, in whose sight the heavens are not clean. Where were my hopes, but for a Redeemer's merit and atonement?——How desperate, how undone my condition!—With the utmost advantages I could boast, I should step back and tremble at the thought of appearing before the unblemished Majesty!—O Jesus! What harmony dwells in thy name! Celestial joy and immortal life are in the sound:—Let angels set thee to their golden harps, let the ransomed nations for ever magnify thee.—What a dream is mortal life! What shadows are all the objects of mortal sense! All the glories of mortality, my much beloved friend, will be nothing in your view at the awful hour of death, when you must be separated from this lower creation, and enter on the borders of the immortal world.

Something persuades me this will be the last farewell in this world; heaven forbid it should be an everlasting parting! May that divine protection, whose care I implore, keep you stedfast in the faith of christianity, and guide your steps in the strictest paths of virtue. Adieu, my most dear friend, until we meet in the paradise of God.

E. ROWE.

* Afterwards Dutchess of Somerset; the Lady to whom Mr. Thomson's Poem THE SPRING, is inscribed.

SWEARING SUCCESSFULLY REPROVED.

THE Rev. John Maclaurin of Glasgow, well known to the christian world by his valuable writings, in passing one day along the street, was disturbed by the noise of some disorderly soldiers. One of them particularly, just as Mr. Maclaurin approached them, uttered this awful imprecation, "God damn my soul for Christ's sake!" The good man, shocked with hearing such blasphemous language, went up to him, and laying his hand on the shoulder of the man, said to him, with peculiar mildness and solemnity, "Friend, God has already done much for Christ's sake; suppose he should do that too, what would become of you?" It was a word in season, and it came with power. The conscience of the soldier sunk under the reproof. He was led not only to reform the evil habit of swearing, to which he had been long addicted, but to reflect on his ways, and to turn to the Lord. He became a real Christian; and proved the soundness of his conversion, by maintaining to the end of his life, a conversation becoming the gospel.

Let this interesting fact stimulate Christians to be faithful in reproving vice. One opportunity suitably improved, may be the means of saving a soul from death, and covering a multitude of sins. Circumstances may, no doubt, be supposed to happen, when the interference of the Christian would be inexpedient. Let conscience faithfully determine whether it be more evidently his duty to be silent than to speak. But let him beware of having occasion to reproach himself with sinful temerity.

Rel. Mon.

MISCELLANY.

Agreeably to our promise we give our Readers the following Letter. We reserve our remarks on this Correspondence to a future number.

LETTER TO HENRY GREGOIRE, BISHOP, SENATOR, COMPTE OF THE EMPIRE AND MEMBER OF THE INSTITUTE OF FRANCE, IN REPLY TO HIS LETTER ON THE COLUMBIAD. BY JOEL BARLOW, LL.D. FELLOW OF THE AMERICAN PHILOSOPHICAL SOCIETY, AND OF SEVERAL OTHER LEARNED INSTITUTIONS.

My Dear Good Friend,

I HAVE received your letter, at once complimentary and critical on the poem I sent you. Our venerable friend archbishop Carroll informs me that he has likewise received from you a copy of the same letter; and he has expressed to me in conversation, with the same frankness that you have done in writing, his displeasure at the engraving which has offended you.

While I assure you that I sincerely mingle my regrets with yours and with his on this subject permit me, my excellent Gregoire to accompany them with a few

observations that I owe to the cause of truth and to my own blameless character. Yes, my friend, I appeal to yourself, to our intimate intercourse of near twenty years, when I repeat this claim of character. It cannot be denied me in any country; and your letter itself, with all its expostulating severity, is a proof of the sentiment in you which justifies my appeal.

The engraving in question is gone forth, and unfortunately cannot be recalled. If I had less delicacy than I really have towards you and the other catholic Christians whom you consider as insulted by the prostration of their emblems which you therein discover, I might content myself with stating, what is the fact, that this engraving and the picture from which it was taken were made in England while I was in America; and that I knew nothing of its composition till it was sent over to me not only engraved, but printed and prepared for publication. My portion therefore in the crime, if it is a crime, is only the act of what our lawyers term an accomplice after the fact. But my affectionate regard for an offended brother will not suffer me to meet his complaint with so short an answer. I must discuss the subject, and reply to the whole charge as though it were all my own; premising, as I have already done, that I am sorry there is occasion for it, and regret that the engraving was ever made.

How much our religious opinions depend on the place of our birth! Had you and I been born in the same place, there is no doubt but we should have been of the same religion. Had that place been Constantinople we must have been mussulmen. But now the mussulmen call us infidels; we pity their weakness and call them infidels in our turn. I was born in a place where catholic Christians are not known but by report; and the discipline of our sect taught us to consider them not indeed as infidels, but as a species of idolaters. It was believed by us, though erroneously, that they worshipped images. We now find that they employed them only as instruments of worship, not as the object. But there is no wonder that to the vulgar apprehension of our people it should appear as we were taught to believe; and that those nations who bow the knee before these emblems of deity, and address their prayers to them, should be considered as really worshipping them. This idea was perhaps corroborated by their prayers being uttered in an unknown tongue.

The decalogue of Moses had inspired us with an abhorrence for images, and for those who bow down to them and worship them; and hence arose our unhappy aversion to the catholics. We were told that their churches were full of pictures, statues, and other visible representations, not only of the blessed virgin, of all the apostles and many of the saints, but of every person in the holy trinity. Our fathers had protested against that great section of the christain family which calls itself the mother church, not merely on account of the sale of indulgences, against which Luther had led the revolt, but likewise on account of its making these pretended images of the inimageable God.

The sect of puritans, in which I was born and educated, and to which I still adhere for the same reason that you adhere to the catholics, a conviction that they are right, were the class of reformers, who placed themselves at the greatest remove from the mother church, and retained the least respect for her emblems and the other ceremonials of her worship. They could suffer no bishops, no mitres, crosiers, crucifixes, or censers. They made no processions, carried no lighted candles through the streets at noon day; neither did they leave them burning in their churches through the night, when no human eye was there to see them; having entirely lost sight of this part of the institutions of Zoroaster, Isis, and Ceres. They would not allow their prayers to be written in any language, not even in Latin, though they did not understand it. But they chose to utter their supplications extempore, like their other discourses, to communicate their own ideas, to express their wants and offer their confessions directly to the invisible God; through a mediator indeed, but without holding him in their hand, or having him fixed in effigy on a cross before their eyes. They had no organs in their churches, no instrumental music in their worship, which they held to be always profane.

These people made use of no cross but the mystical one of mortifying their sins; and if they had been called upon to join in a crusade to the holy land, they must have marched without a standard. They would have fought indeed with as much bravery as saint Louis or the Lion Richard; but when they had reconquered the tomb of Christ they would have trampled on the cross with as fervent a zeal as they would upon the crescent. They were not conversant with what we call the fine arts; they spoke to the ear, but not to the eye; and having no reverence for images or emblems, they despised those that had, though they were doubtless wrong in so doing.

I mention these things, my worthy friend, not with the least idea of levity or evasion; but to prove to you how totally you have mistaken my meaning and my motive; to show by what chain of circumstances, mostly foreign to our own merits or demerits, our habits of opinion, our cast of character are formed; to show how natural it is that a man of my origin and education, my course of study and the views I must have taken of the morals of nations, their causes and tendencies, should attribute much of the active errors that afflict the human race to the use of emblems, and to the fatal facility with which they are mistaken for realities by the great vulgar of mankind; how the best of Christians of one sect may consider the christian emblems of another sect, as *prejudices* of a dangerous tendency, and honestly wish to see them destroyed; and all this without the least hostility to their fundamental doctrines, or suspicion of giving offence.

I never supposed that those Hollanders who, to obtain leave to carry on commerce in Japan, trampled on the cross, as a proof that they did not belong to the same nation with the Portuguese who had done so much mischief

in that island, really meant to renounce their religion as Christians, when they trod upon its catholic emblem. The act might be reprehensible, as being done for lucre; but it must appear extremely different in the eyes of different sects of Christians. To a catholic, who identifies the cross with the gospel, our only hope of salvation, it must appear a horrid crime; but to a protestant we may easily conceive it might appear of little moment, and by no means as a renunciation of the gospel.

You have now furnished in your own person an additional example, and a most striking one, of identifying the symbol with the substance. In your letter to me, you treat the cross and the gospel as the same thing. Had I been sufficiently aware of the force of that habit of combination among the catholics, especially in a mind of those acute perceptions and strong sensibilities which I know to belong to yours, I should surely have suppressed the engraving.

You must perceive by this time, that you have mistaken my principles and feelings in another point of view. You suppose I should be greatly offended "to see the symbols of liberty, so dear to me, trampled under foot before my eyes." Not at all my friend. Leave to me and my country the great realities of liberty, and I freely give you up its emblems. There was no time in the American revolution, though I was then young and enthusiastic, when you might not have cut down every liberty pole and burnt all the red caps in the United States, and I would have looked on with tranquillity, perhaps have thanked you for your trouble. My habits of feeling and reasoning, already accounted for, had accustomed me to regard these trappings rather as detrimental than advantageous to the cause they are meant to support. These images we never greatly multiplied in this country. I have seen more liberty caps at one sitting of the Jacobin club in Paris, than were ever seen in all America.

You will say perhaps that it is the difference of national character which makes the distinction. This is doubtless true; but what has been the cause of this difference in the character of our two nations? Has not the universal use of emblems in one, and the almost universal disuse of them in the other, had as great if not a greater effect than all other causes, in producing such difference? I do not say that our national character is better than yours; far from it. I speak frankly, I think you undervalue the French character. I have a high esteem for that nation. They are an amiable, intelligent, generous, hospitable, unsuspicious people. I say nothing of their government, whether regal, revolutionary, or imperial. In private friendship they are as disinterested and unshaken, at least, as any people I have seen. Of this I could cite numerous examples, both within my own experience and that of others; though it would establish my position in my own mind if I were able to mention none but you.

It would indeed be paying too high a compliment to any nation on earth to cite Gregoire as a sample of its moral and so-

cial character. If all catholics had been like you, the world at this day would all be catholics. And I may say, I hope without offence, that if all pagans had been like you, the world had all been pagans; there might have been no need of catholics, no pretext for the sect of puritans.

This is an amicable discussion between you and me. The suavity of your manner does honor to the fortitude with which you defend your principles; though it is not easy to perceive against what opponent you are defending them. Your letter expatiates in a wide field and embraces many subjects. But really, my friend, the greater part of it has nothing more to do with me than one of Cicero's letters to Atticus. You begin by supposing that I have renounced christianity myself, and that I attempt to overturn the system by ridicule and insult. Neither of which is true; for neither of which have you the least color of proof. No, my honest accuser, the proof is not in the book. Review the work with all the acumen of your discernment, and you must, you will recall the hasty accusation. I defy you and all the critics of the English language to point out a passage, if taken in its natural, unavoidable meaning, which militates against the genuine principles, practice, faith, and hope of the christian system, as inculcated in the gospels and explained by the apostles whose writings accompany the gospels in the volume of the new testament.

On the contrary, I believe, and you have compelled me on this occasion to express my belief, that the Columbiad, taken in all its parts of text and notes and preface, is more favorable to sound and rigid morals, more friendly to virtue, more clear and unequivocal in pointing out the road to national dignity and individual happiness, more energetic in its denunciations of tyranny and oppression in every shape, injustice and wickedness in all their forms, and consequently more consonant to what you acknowledge to be the spirit of the gospel, than all the writings of all that list of christian authors of the three last ages, whom you have cited as the glory of christendom, and strung them on the alphabet, from Addison down to Winkelman. Understand me right, my just and generous friend, I judge not my poem as a work of genius. I cannot judge it nor class it nor compare it in that respect, because it is my own. But I *know* it as a moral work; I *can* judge and *dare* pronounce upon its tendency, its beneficial effect upon every candid mind; and I am confident you will yet join me in opinion. But let me repeat my prayer that you will not mistake the spirit of this observation. It is not from vanity that I speak; my book is not a work of genius; the maxims in it are not my own; they are yours, they are those of good men that have gone before us both; they are drawn from the gospel, from history, from the unlettered volume of moral nature, from the experience and the inexperience of unhappy man in his various struggles after happiness; from all his errors and all his objects in the social state. My only merit lies in putting them together with fidelity. My work is only

a transcript of the tablet of my mind imprest with these images as they pass before it.

You will see that I have nothing to do with the unbelievers, who have attacked the christian system either before the French revolution, or during or since that monumental period. I am not one of them. You say I resemble them not in any thing else; you will now add that I resemble them not in this.

So far as you have discovered a cause of the failure of that revolution in the renunciation of the christian faith by those who held, in stormy quick succession, the reins of your government, I thank you for the discovery. I was in want of more causes than I had yet perceived, to account for the unhappy catastrophe of that gigantic struggle of all the virtues against all the vices that political society has known. You have discovered a cause; but there is such a thing in logic as the cause of a cause. I have thought, but perhaps it is an error, that the reason why the minds of the French people took the turn they did, on the breaking out of the revolution, was to be found in the complicated ceremonials of their worship, and what you yourself would term the non-essentials of their religion.

The reasonable limits of a letter will not allow me to do justice to this idea. To give it the proper development would require five times the volume that I shall give to the present communication. The innumerable varieties of pomp and circumstance which the discipline of the church had inculcated and enjoined, became so incorporated with the vital principles of faith and practice; and these exteriors were overloaded with abuses to such a degree, that to discriminate and take them down, without injuring the system, required a nicer eye than the people can possess, a steadier hand than can comport with the hurried movement of a great revolution.

The scaffolding of your church, permit me to say it, had so enclosed, perforated, overlooked and underpropt the building, that we could not be surprised, though sorely grieved, to see the reformer lay his hand, like a blind Samson, to the great substantial pillars, heave and overturn the whole encumbered edifice together, and bury himself in the ruins. Why did they make a goddess of reason? Why erect a statue of liberty? a mass of dead matter for a living energetic principle! Have the courage, my good friend, to answer these questions. You know it was for the same cause that the people of Moses, made their golden calf. The calf Apis had from time immemorial become a god in Egypt. The people were in the habit of seeing their divine protector in that substantial boval form, with two horns, four legs and a tail; and this habit was so interwoven in the texture of their mind as to become a part of the intellectual man. The privations incident to a whole moving nation subjected them to many calamities. No human hand could relieve them; they felt a necessity of seeking aid from a supernatural agent, but no satisfaction in praying to an invisible God. They had never thought of such a being;

and they could not bring themselves at once to the habit of forming conceptions of him with sufficient clearness and confidence to make him an object of adoration, to which they could address their supplications in the day of great affliction.

Forty years of migration were judged necessary to suppress the habit of using idols in their worship; during which time their continual marches would render it at once inconvenient for the people to move their heavy gods, and to conceal them in their baggage; while the severity of military discipline must expose their tents and their effects to the frequent inspection of their officers.

Shall I apply this principle to the French nation in her revolution? No, my friend, it is too delicate a task for a foreigner who has received her hospitality; I will leave it to your own compassionate and philanthropic mind. You will recollect how often I partook of your grief during that scene of moral degradation. No sooner did you and the other virtuous leaders in the revolution begin to speak of *august* liberty, *holy* reason, and the *divine* rights of man, than the artizans took up the hammer, the chisel and the plaister of Paris. They must reduce these gods to form before they could present them to the people with any chance of their being understood; they must create before they could adore. Trace this principle through five years of your history, and you will find why the catholic religion was overturned, morality laid asleep, and the object of the revolution irretrievably lost, at least for our day.

My dear Gregoire, I am glad you have written me this letter, though at first it gave me pain. I was sorry to find myself so entirely misconceived by a friend so highly valued; but I see your attack is easily repelled, a thing which I know will give you pleasure, and it furnishes me an occasion at the same time to render a piece of justice to myself in relation to my fellow citizens. You must know I have enemies in this country. Not personal ones; I never had a personal enemy, to my knowledge, in any country. But they are political enemies, the enemies of republican liberty, and a few of their followers who never read my writings; that is my writings that I wrote, but only those that I did not write; such as were forged and published for me in my absence; many of which I never have seen, and some of which I did not hear of till ten years after they had been printed in the American gazettes.

It has even been said and published by these christian editors, (I never heard of it till lately) that I went to the bar of your convention, when it was the fashion so to do, and made a solemn recantation of my christian faith, declaring myself an Atheist or Deist, or some other anti-christian apostate; I know not what, for I never yet have seen the piece. Now, as an active member of that convention, a steady attendant at their sittings, and my most intimate friend, you know that such a thing could not be done without your knowledge; you know therefore that it was not done;

you know I never went but once to the bar of that convention, which was on the occasion to which you allude in the letter now before me, to present an address from the constitutional society in London, of which I was a member. You know I always sympathized in your grief and partook of all your resentment, while such horrors and blasphemies were passing, of which these typographical cannibals of reputation have made me a participant.

These calumnies you see could not be refuted by me while I did not know of their existence. But there is another reason which you will not conceive of till I inform you. The editors of newspapers, you know, ought to be considered as exercising a sacred function; they are the high priests of public opinion, which is the high court of character, the guardian of public morals. Now I am ashamed to inform you that there are editors in this country who will publish the grossest calumny against a citizen, and refuse to publish its refutation. This is an immorality unknown in France since the death of Marat.

A private letter of mine, written from Paris, was mutilated in this country, made to say things that I never wrote nor thought, and published in all our anti-republican papers. I saw it a year after the date and immediately wrote an explanatory letter, which re-established my first intention. This last I then published in Paris, London, and Philadelphia. Not one editor who printed the original mutilated letter has, to this day, printed my answer; though it was published in all those places ten years ago. And perhaps not one person in twenty who read the first has ever seen the second, or yet knows of its existence, except these editors who refused to publish it.

You must not suppose from this statement of facts that I am angry with these people. On the contrary, I pity and forgive them. And there is no great merit in this, for they are not my enemies. They only do the work they are set about by their patrons and supporters, the monarchists of America. Their object is not to injure me, but to destroy the effect of my republican writings.

They now publish your letter with great avidity because they think it will tend to decry my poem. It may have this effect in a small degree; but I still thank them for multiplying your publication. There is no work of yours that I do not wish to see universally read in America; and I hope soon to find in our language and in the hands of all our readers your last very curious and interesting treatise *de la literature des negres*. It is a work of indefatigable research, and brings to light many facts unknown in this country; where the cause of humanity is most interested in propagating that species of knowledge. I hope the manuscript copy of Mr. Warden's translation is not lost; or if it is, that he will be able to furnish our booksellers with another.

If I had renounced christianity, as your letter seems to suppose, that letter and my reflections on your life and conversation would certainly bring me

back. For you judge me right when you say I am not ashamed to own myself possibly in the wrong; or in other words to confess myself a man. The gospel has surely done great good in the world; and if, as you imagine, I am indebted in any measure to that for the many excellent qualities of my wife, I owe it much indeed.

I must now terminate my letter; or I shall be obliged to turn from you to the public, with an apology for making it so long; since I must offer it to the public in my country, and trust to your sense of justice to do the same in yours and in your language, in order to give it a chance of meeting your letter in the hands of all its readers. If, thus united, they serve no other purpose, they will be at least a short lived monument of our friendship, and furnish one example of the calmness and candor with which a dispute may be conducted, even on the subject of religion.

Your affectionate friend,

JOEL BARLOW.

KALORAMA, 13*th Sept.* 1809.

REVIEW.

To the Editors of the Panoplist.

GENTLEMEN,

I have seen with much pleasure a Review of Fellowes' *Religion without Cant* republished in your third No. As this gentleman is fairly introduced to the American public, it is probable, that your readers will wish for a further acquaintance with his merits as a writer. I request you, therefore, to publish another Review, from the same excellent periodical work, of another volume, written by Mr. Fellowes. This production, or rather this collection, is entitled "Poems, chiefly descriptive of the softer and more delicate sensations, and emotions, of the heart,&c." You will find this Review in vol. 5 of the Christian Observer, page 755. From the specimens of Mr. Fellowes' sentiments, here given out of this Collection of Poems, the people of this country will easily discern what must be the divinity, which they are to expect from his pen. Those, who have originated, or knowingly encouraged, the republication of *Religion without Cant*, are, it is to be presumed, pleased with the sentiments of Mr. Fellowes. But it is doubted whether the sober and decent, not to say religious, inhabitants of New-England will feel any disposition to receive their instruction from such a divine. I am, gentlemen, yours, &c. Y.

Poems chiefly descriptive of the softer and more delicate sensations and emotions of the heart; original, and translated; or, imitated from the Works of Gesner. By ROBERT FELLOWES, A.M. Oxon. London, Mawman, 1806. 12mo. pp. 151.

THERE is something so pleasing even in the appearance of modesty, that it is sure almost on every occasion to attract attention and conciliate esteem. Many a man has passed through life respected and beloved, for no other reason than that he possessed a diffidence of character, which was unwilling to obtrude, and was apparently unconscious of those merits, which were obvious to all the world besides. Our readers will naturally conclude that we do not moralize thus for nothing, and that, strange as it may seem, these reflections are in some way or other applicable to Mr. Fellowes. That they are not advanced with-

out a cause, will be evident from the very first sentence in his book. "The author of the following pages, though he has often appeared before the public in the habit of a theologian, has never yet been seen in the character of a poet." This is modesty in an extreme. Dress is a thing, which varies with the fashion; and in this new habit we scarcely know how to recognize the divine; but Mr. F. has, long before this publication, been entitled to a distinguished place in the annals of poetry.

For what are the qualifications, which constitute a poet? Without entering into that minuteness of description, by which Imlac endeavored to exalt his profession to the Prince of Abyssinia, we will venture in brief to assert, with the greatest critics of antiquity, that certain strength of diction and boldness of imagination are essential to his very name and character. And wherever we discover this, there, as if by common feeling and unanimous suffrage, we acknowledge the spirit of poetry. And there are few persons, we are persuaded, in the present dearth of genius and degeneracy of times, who have indulged in such daring flights, as are to be found in the earlier publications of Mr. Fellowes.

It is recorded of Milton, that he preferred the Paradise Regained to that great poem, which has rendered his name immortal. Other writers of eminence have fallen into a similar error with respect to the relative merit of their own productions; nor is Mr. Fellowes absolutely exempt from the charge. He would have given a much more appropriate description of his works, had it occurred to him to transpose their titles. His earlier productions ought in justice to be considered as poetry, if a grand style and bold fictions can confer that dignity without the aid of metre; and the work before us, instead of bearing the title of "Poems, chiefly descriptive of the softer and more delicate sensations, &c." would be more correctly designated by the character of "Essays on Love, morally, philosophically, and practically considered." It is in fact a plain, practical treatise, more particularly descriptive of that species of salutation, which children of a tender age are generally taught to practise.

We are ready to admit, that opinions so widely different from those of the ingenious author himself on the quality of his own works, viz. which are the poems and which the essays, ought in no case to be advanced without solid and substantial reasons. Our wishes on this point do most perfectly correspond with our duty. It will be proper therefore to introduce the subject by a few quotations from his poetical compositions, before we descend to the analysis of the essays before us.

In a work erroneously entitled, "Religion without Cant,"* whilst speaking of certain persons, whom Mr. Fellowes, in his nervous and energetic manner, distinguishes by the name of *fanatics*, he sublimely sings, "They make the delirium of sensation a substitute for integrity of char-

* Its proper name, as we intimated on a former occasion, would be "Cant without Religion."

acter." p. 27. "They confine the seat and habitation of faith, the bounds of its existence, and the sphere of its influence, to the sensations, within whose gaseous atmosphere they circumscribe its power, and to whose invisible operations they restrict its evidence." p. 120. "They confine the agency of grace within the volatile gas of the sensations, &c." p. 191. Now all this is downright poetry: and unless we labour under a great mistake, we are able by means of internal evidence to state from what source these splendid visions were derived. Who has not been at the Royal Institution, and who can be ignorant then of the effects of that gas, which all must have tasted? If perchance any of our country readers should have yet to learn the intoxicating properties of the nitrous oxide gas, he should be informed that it possesses virtues, which not even Falstaff himself could ever discover in Sherris Sack. "It ascends me into the brain; dries me there all the foolish and dull and crudy vapours, which environ it: makes it apprehensive, quick, *forgetive*, full of nimble, fiery and delectable shapes." These properties it has in common with sack; in other respects it resembles the wonderworking afflatus of the Pythian god: it carries you at once far beyond the confines of sobriety and reason; you see wonderful sights, and say wonderful things; you rave about the delirium of the senses, the volatile gas of the sensations, and spheres, and atmospheres, and invisible operations, and can speak no language but the language of empyrean poetry. One proof more would be sufficient to establish even a mathematical proposition: "The fanatic," says the author of Religion without Cant, "puts the victims of his rage to every torture, which he can contrive in this world, and then breathes fervent wishes to heaven for their eternal damnation in the next." p. 130. This it must be allowed is highly poetical; as bold a flight of the imagination as we ever remember.

We trust that, by this time, our readers are equally persuaded with ourselves, that Mr. Fellowes, notwithstanding his modest disavowal of such an opinion, has already appeared before the public in the character of a poet. The volume at present under examination, we have affirmed, to consist not of *poems*, but *essays* "on love, morally, philosophically, and practically considered." This will abundantly appear from a review of the work.

In the second sentence of the advertisement, we are informed, that "many of the pieces in this little volume," are either "translated or imitated from a German writer of the greatest celebrity; who perhaps was never equalled in the simplicity, the richness, and the delicacy of his pastoral compositions." That writer is Gesner. Now all this may be extremely correct: but unless the spirit of Gesner has fired the bosom of his translator, what advantage do we gain by this piece of intelligence? There lived once upon a time a Roman author called Virgil, who in the opinion of some persons "was perhaps never equalled in the simplicity, the richness, and the delicacy of

his pastoral compositions," except indeed by this German Gesner; but with how few of these good things has Dr. Trappe condescended to favor us? A bottle of good champagne possesses a briskness and a sparkling, which no small beer in the world could ever pretend to rival: yet if it be *slowly translated* from one vessel into another, we need not inform a writer who dates his advertisement from *Euston, that though the body of the liquor may remain, all the spirit and sparkling have escaped in the process.

Of the richness and delicacy of these essays we are not prepared to speak; it cannot however be denied that they are abundantly simple; and we feel pleasure in making this concession, on account of its conformity to the rule of Horace.

"Sit quidvis simplex duntaxat et unum."

Aristotle says something about poems having a beginning, a middle, and an end, and contends that they ought not to be too large or too small, but of such moderate dimensions that you may contemplate the whole at once. It cannot be denied that all these essays have a beginning, a middle, and an end, and you may generally take in the whole at one view: they usually begin at the top of the page, and end at the bottom; and with respect to unity of design, we have only to add, that the beginning is salutation, the middle is salutation, and the end is salutation. †

That the contents of this book have so much in common with the directions of Horace and Aristotle we cheerfully admit; but these properties alone are not sufficient to constitute a poem. Yet the subjects are highly important. The fifth page furnishes a detailed account of them; we will present the reader with a sample, that he may be aware of the feast before him.

1. To Anna. 2. The Praise of Love. 3. Virtuous Love. 11. Hopeless Love. 12. The Sensations of *Insipient Love*. 14. Amintor or Filial Love. 16. Anna consecrated to Love. 19. Soon to be married. 20. Frederick and Lucy, or Frolic Love. 22. Arthur and Mabel. 26. Lovers parting, &c. &c.

The first of these essays is addressed to Anna; and as it states the object of the author in a plain and familiar manner, and is placed in the very front of his book, it may be considered as no unfair specimen of his best attempts.

'No bloody battles stain my page;
My muse records no heroes' rage:
Far from the noisy crowd she flies,
To seek the sensitive and wise.
Oft by some brawling brook she strays,
Or wanders through some wood's dark ways;
Or, &c. &c.

These lines, with the exception of the fourth, are pretty near sense, and as first impressions are powerful, we are happy to introduce Mr. Fellowes to our readers with so favorable an extract.

Our next specimen is from the second essay on the "Praises of Love."

* The seat of the Duke of Grafton.

† Salutation is a long word, and consequently not well adapted to a short composition. It is on this ground we suppose that Mr. Fellowes has generally adopted in place of it an expressive monosyllable, which he probably found in Piozzi's Synonymes.

'O Cupid! god of ecstacy,
How sweet to love, and lov'd to be!
Buds not love in the rosy child,
Who smiling plucks the daisies wild?
Yes; love is then first blushing born,
Like the prime tint of ruby morn.
O Cupid! god of ecstacy,
How sweet to love, and lov'd to be!'

This is simple and artless enough. So simple indeed and so artless, that we shall leave those to enjoy it who can, without a *comment*. To disturb Mr. Fellowes or his readers in the possession of such simple pleasures would be as cruel as to scare his own "rosy child" from plucking daisies.

The third essay is entitled, "Virtuous Love," and thus it commences:

'The virtuous, when the virtuous love,
That love is form'd to last;
In every change of life 'tis *will* prove
Too strong for fortune's blast.' (p. 7.)

We must pause a moment to remark on one obvious beauty in these philosophical speculations on "Virtuous Love." A sturdy grammarian, who never can endure a nominative case without a verb in the neighborhood, would probably start at the passage, as containing a violation of one of the first principles of his art. But Mr. Fellowes writes not for philologists. His aim is to gratify minds of a nobler kind; and every man of taste is well aware, that what is invidiously called "bad grammar," is not only defensible from the practice of the best writers, both ancient and modern, but that a deviation from ordinary rules is, in certain cases an evidence of superior intellect and transcendent ability.

'Great wits will sometimes gloriously offend,
And rise to faults true critics dare not mend.'

So spake Pope, and so writes Mr. Fellowes. Had he not risen in the present instance far above the influence of Lilly and of Lowth,

'To snatch a grace beyond the reach of art,'

this stanza would have lost one of its principal beauties.

"A grace" of the same nature occurs in his next composition, "Anna recommended to the care of the Zephyrs;"

'But O! *thou* softest of the zephyr-train,
Thou, who ne'er *flew* upon the ruffled main, &c.' (p. 10.)

"Contracta quis non in paupertate solutus?" If a man who has neither ideas or language is still willing to write, he ought in pity to be allowed some latitude.

It has been remarked of many persons, possessed of pre-eminent talents, from Demosthenes down to Mr. Fox, that they were sometimes so hurried on by the subjects, which occupied the full grasp and bent of their mighty minds, that they were betrayed into inaccuracies, which a man even of vulgar conception would easily avoid. The public will be much gratified with observing several of these marks of genius in the work before us. We shall content ourselves with producing two luminous instances.

'WALK AT MIDNIGHT IN THE AISLE OF A CATHEDRAL.'

'How well this gloom accords with my sad heart!
The night-bird twitters* from the grey church-pile,
As slow I roam along the midnight aisle;
At lonely intervals the moon beams dart,
Shedding a soft endearing smile on those,

* Buffon takes no notice of a twittering owl. The twittering species we presume is peculiar to Suffolk.

In consecrated peace, 'neath the dark cell,
Freed from this frail mortality, who dwell.' (p. 16.)

A poor uninformed man, who looks no farther than his Sunday lesson, or the solemn language of the burial service, would probably imagine that the bodies alone are committed to the dust, and that the soul had taken its departure for the world of spirits; if Mr. Fellowes has deposited them both "'neath the" same "dark cell," it must be attributed solely to the rapidity of his thoughts and the boldness of his ideas.

Again,

'Whose is that haggard look and frantic air,
Up yon rude cliff that winds the weary way
In the deep night, and shuns the glare of day?
Tis *hopeless love*, the victim of despair!' (p. 18.)

To make short of a melancholly tale, "hopeless love" tumbles from a cliff and drowns herself.

This essay reminds us of a rule once laid down for conversation and essays by a gentleman of distinguished eloquence: "Never deal in particulars, always lay hold of something general; and if possible seize an abstract principle; it invariably excites attention." Indeed it does.

We are unwilling to trespass too long upon the patience of our readers, by selecting farther marks of genius from this volume; but we must be permitted, in justice to the author, to give his account of "the sensations of insipient love." We at first doubted whether the word should not be read "incipient;" but were convinced, by the perusal, how totally such a correction would destroy the spirit and beauty of the piece. He who would do a thing well, should do it naturally. Mr. Fellowes had occasion to paint the sensations of a foolish lover, (possibly the idiot child of Betty Foy so charmingly described in the "Lyrical Ballads;") he immediately transforms himself, according to the rules of Longinus, into the person of the unhappy youth, and exhibits his sensations in terms highly beautiful on account of their natural insipience.

'O why these unusual emotions I feel?
Why flutters my heart? from my breast soft sighs steal?
Why from thee are my eyes so unwilling to stray?
Or, why so dejected, when you are away?
Unless *you're* by my side, my *mind's* never at ease,
No female besides has one charm that can please!'
'Ah! I love thee—*that's* it' (how sweetly insipient!) 'if, of love I may tell,
O how blest should I be did you love me as well!
Tis true that my eyes thy eyes often will meet,
When sudden, as if half asham'd, they retreat.
A suffusion of red then will just *tint* thy cheek, &c.'

Delightfully insipient again! One may read for a summer's day without once hazarding the discovery, whose eyes are ashamed, and whose eyes retreat.

We will give but one specimen more of Mr. Fellowes' style of reasoning. The last essay is in two parts, entitled, "The First Seaman, or Love teaching the Art of Navigation." A mother and her daughter are living on a solitary island, which for the sake of perspicuity we will call A: just in sight of it is a distant land B. in the horizon: the daughter wishes for the society of some other beings like herself, though perfectly ignorant of

their existence, and therefore falls violently in love with a possible inhabitant of B. A young man resident in B having heard from his father that a family once lived in the direction of A, before an earthquake separated the two countries, is smitten in his turn with the possible inhabitant of that island: he can scarcely sleep for the idea, and of course dreams about his imaginary fair. The great excellence of this young man consists in the strength of his body and the strength of his understanding.

> A tree's huge trunk, which had for ages stood
> Hallow'd by time, came rolling o'er the flood. (p. 121.)

He seized it alone, and drew it on the beach: so much for the vigor of his body. The following reasoning proves the strength of his understanding.

> That on yon isle some human footsteps tread,
> Is probable from what my father said:
> And the bright dream, which powers celestial drew
> Before my fancy, prove that saying true. (p. 124.)

To a cold logician this might probably appear an argument not very decisive; but the truth of the fact is the best proof that the reasoning is correct. A young lady did live in the island A, and her name was "Ella." The sequel may be left to our readers imagination.

We have already stated our reasons, why we cannot rank these compositions in the class of poetical effusions. Our quotations must have proved to the satisfaction of most of our readers, that they ought rather to be entitled, "Essays on Love, morally, philosophically, and practically considered." But "de gustibus non disputandum:" every man must be left to his own judgment in the estimation. "It is surely superfluous to answer the question, that has once been asked," says the Colossus of English literature, "whether Pope was a Poet, otherwise than by asking in return, if Pope be not a poet, where is poetry to be found?" We are bold to answer, in this last work of Mr. Fellowes: for whatever the verses of Mr. Pope are not, precisely that thing the verses of Mr. Fellowes are. Pope remarks of himself,

> 'I lisp'd in numbers for the numbers came;'

and this constitutes the difference between them. Mr. Fellowes attempts to lisp in numbers, but the numbers will not come. As for example,

> 'A bubbling brook with murmurs sweet
> Soon lull'd him in the arms of sleep.'

The number, which should have come, was "sheet;" but it is unfortunate that we always speak of "sheets" in the plural. In the poetry of prose, he has, as we have seen been eminently successful.

Few works are calculated to excite general attention: we will however venture to recommend these essays to four classes of readers, so numerous and extensive, that if only each procures one, the sale will certainly recompense all the trouble, and difficulty, and vexation, which the author must have experienced in reducing a set of awkward and unaccommodating words to order and decorum.

And first to school boys. Whoever has been concerned in the mysteries of theme-making,

must be duly aware of the value of a quotation, which is at once in point, and which from its cast of composition is in no danger of exciting the suspicion of plagiarism. These essays are admirably adapted for the purpose. Take an example on the thesis, "Omnia vincit amor."

"Two birds had built themselves a mossy nest.
Then with sweet friendship on the neighboring tree
They play'd: and O! what love, what ecstacy!
Soon in the nest I saw some eggs were laid,
O'er which one bird her brooding wings display'd.
All day I watch'd them from the arbor green,
Till young birds had nestled, where the eggs had been.
The old birds now appear'd with joy elate;
More glad they flutter'd; O! their happy state!
And ever were they busy on the wing,
Fresh seeds and insects in their beaks to bring.
Sweet was each morsel to *the chirping things*,
Each day increased the feathers on their wings."

We would secondly recommend these essays to foreigners. Much time and labor would be saved by persons ignorant of the language, if they could learn the meaning of two words at once. Mr. Fellowes' publication promises, in this view, to be of great utility. Examples of the "callida junctura," as Horace somewhere expresses it, crowd upon you almost in every page. Here you shall not only discover "wind-gods" and "sea-nymphs," but "tear-drops" and "flower-flags," and "sea-powers" and "zephyr-train," and "love-charms," and "co-mutual," and "well-a-day," and "heavenly-pure," and a hundred others, whose permutations and combinations cannot fail to afford a rich treat to every lover of hard words, and of the new system of the English language.

Thirdly, to nurses. Often have our ears been assailed, and our "sensitive" feelings wounded to the quick by the frivolous prattle, which these well-meaning characters deal out to their infant care. No sooner does the dear little creature shew symptoms of impatience, on account of the pricking of a pin, or the want of a dinner, than it must be soothed by such strains as,

"See saw saccharа down,
Which is the way to London town, &c."
"Rock-a-by-baby in a tree top,
When the wind blows, the cradle will rock, &c.
"Queen Bessy, she crept and crept into a spout,
And she crept and she crept, but she could not creep out, &c."

—a set of rhymes, which are calculated to convey very little knowledge, either moral or philosophical, to the infant mind. Let mothers give it in charge to the nurse to discard these frivolities, and to adapt to such tunes as may seem in her wisdom the best, those moral essays in the work before us, of which children are able to comprehend the force. Thus,

"Dear girl, said Arthur, when with glee,
He took his Mabel on his knee,
How blest thus to be lov'd by thee,
For thou art every thing to me." (p. 50.)

This may serve as a good substitute for

"Where does my lady's garden grow."

and it is a fortunate circumstance that the same tune will answer for both.

Fourthly, to that class of *insipient* men and women who may be termed the *sentimental*. This class of mortals is always in love. Like Ella, in the last essay of

Mr. Fellowes, without any exact determination of the point, what they love or why they love, they are confident in the assurance, that every pain which they suffer, whether bodily or mental, is the result of this universal feeling. To them we would strenuously recommend this work as an invaluable treasure. When the weather is fine, and their tea of proper flavor, whilst they are overflowing with cheerfulness and good animal spirits, what song can be better suited to their "breathing fibres" than "The Praises of love?" It may be adapted with effect, either to the piano-forte or the harp.

"O Cupid! god of ecstacy,
How sweet to love, and lov'd to be!
Thy force each breathing fibre feels,
Through every *sentient* heart it steals,"
&c. &c. (p. 4.)

And when in the progress of the seasons the leaves are falling from the trees, and colds and agues and fevers announce the approach of winter, let them only attribute their sensations to "insipient love," and they have a song for November as well as for May:

"O! why these unusual emotions (do) I feel?
Why flutters my heart? from my breast soft sighs steal," &c. &c.

They will thus be able to deceive both themselves and their neighbors into the persuasion, that they are smarting under the tyranny of the "love-god," when the wintry "wind-god," is the real author of all their maladies; and they will derive consolation from the idea, in proportion as the pangs of love are more easy to tolerate, than the shootings of rheumatism and the ravages of age.

To be serious however for a few minutes: can reverend clergymen now find no better employment than to foster folly, and to lead captive silly women? Is it for them to give force and inveteracy to those domineering passions, which never require to be stimulated, and which, if uncontrolled, will too surely corrupt the heart, and terminate in profligacy and dissipation? What opinion would have been entertained of Cranmer or Latimer, of Luther or Melanchthon, or Calvin, if they had so far forgot the nature of those sacred duties, which required all their time and all their talents, as to employ themselves in filling the heads of foolish girls with notions at once childish and prejudicial, and in acquiring the character, of which every clergyman should be cordially ashamed—that he is a pretty fellow among the ladies? If our Savior and his apostles are to be objects of imitation to those who pretend to inculcate their precepts, and to tread in their steps, by what part of their conduct can a clergyman justify this degradation of his profession? What layman even who acknowledges as a predominant principle of action that sublime rule, "whether he eats or drinks, or whatever he does to do all to the glory of God," who feels himself "a stranger and a pilgrim" here on earth, and is determined to know nothing below but "Jesus Christ and him crucified;" what human being under the guidance of principles like these, can prevail upon himself to corrupt the taste of the rising generation, and to encourage notions which in their best view are extravagantly foolish, and in their maturity are in

open hostility with the word of God, and the eternal interests of man? Real virtuous love is in no way connected with these spurious feelings and sickly sensibilities. Milton has displayed it with all its beauty, and it has an advocate in every rational bosom; but if for this you substitute the "insipient sensations" of a Strangford, a Moore, or a—

We beg pardon of Mr. Fellowes and our readers, for being thus grave, where gravity may be thought a little misplaced. *De minimïs non curat lex.* And though Mr. Fellowes deserves to be suspended for publishing a volume so profligate in its tendency as this is, he is too weak to be very noxious. Yet even Mr. Fellowes has doubtless his admirers, and some happy families may perhaps be found, in which the elder branches are singing in tragical chorus, that pathetic stanza,

"A boat upset by the fierce winds
Coastward the wild waves roll'd;
The moon-beam glimmering on the keel
Some dire disaster told." (p. 30.)

The good maiden aunt talks of Cupid the "love-god;" and every little creature in the house, that has the gift of a tongue, is vociferating "the history of Arthur and Mabel."

RELIGIOUS INTELLIGENCE.

FOREIGN.

EDINBURGH MISSIONARY SOCIETY.

The following extract from the monthly letter of the missionaries for December, will interest our readers, and all the friends of the mission:

"Since the month of July, 579 copies of the tracts have been circulated, in the following proportions: 1. Of the advice of a Friend to a Mohammedan, (consisting of 52 pages octavo,) 88 copies. 2. The Principles of the New Testament, (14 pages octavo,) 214 copies. 3. Letter in Defence of St. Paul's Apostleship, (7 pages octavo,) 50 copies. 4. The Catechism (56 pages, octavo,) 116 copies. 5. St. Matthew's Gospel, (50 pages folio,) 111 copies. We intend soon to print the *third* edition of the second tract.

"The tracts appear to have excited considerable attention and inquiry among the people, and are the subject of much conversation among the chiefs. The hostile measures which they have adopted, will, we hope, eventually turn out for the good of the mission, and the general diffusion of christian knowledge through the country. They could scarcely have employed better means for making the people doubt of their present religion, than what they have done, by prohibiting them from reading our books, and threatening them, if any of these should be found in their possession. The gospel according to Matthew, is highly prized, and well understood. The time, we trust, will speedily arrive, when all our efforts will be crowned with success. Satan seems to tremble for his honor.

"The missionaries met on the 19th, (December) when it was stated, that Omar (slave to Kubal, a sultan in the village,) had long continued stedfast in his attachment to us, notwithstanding all the persecution which he had met with from his countrymen; that he had, more than 18 months ago, declared to several of the missionaries his belief in christianity, and his determination to profess it, that he had earnestly besought them individually to assist him in

procuring his liberty, and that it appeared, the ransoming of him at present, might tend much to the furtherance of religion. The meeting, in consequence of these representations, and other concurring circumstances, resolved to ransom him, if they could prevail on his master to part with him. The sum demanded for him is unusually great but we humbly hope, that the directors will not be displeased at our endeavoring, even at such an expense, to alleviate the distresses of one who has been bound, chained, imprisoned, and exposed to the most complicated sufferings, on account of his attachment to us. If we succeed in procuring his liberty, we hope it will have a considerable effect on the minds of his countrymen. Our only fear is, that Kubal will not give him up for any price.

"Katagery, some days ago, paid us a visit. He continues to live with Colonel S———He often speaks on the subject of religion to his countrymen, and has circulated a number of tracts, and of Matthew's Gospel, among the people, who live about the Kubane. His relation, the general, continues to make him many offers of wealth and preferment, on condition of his renouncing christianity; but hitherto all his efforts have been vain. The following is one of his letters (translated from the Turkish,) to Mr. Brunton:

"*To my much honored and dear friend, Brunton, peace!*

"On the night of the 10th, the Colonel and I lodged in the Sultan's house, on which occasion, they began to converse about me. "When he sees Abazas or Tartars," said the Colonel, "he goes continually and preaches to them, urges them to embrace the religion of the reformed church, and gives them books." "Yes," said the Sultan, "he is continually laboring to convert me to the religion of the reformed. I told him before to embrace the Russian religion, and that I would write to the emperor, that a relation of mine wished to embrace christianity; but he refused. If he would hearken to me, the emperor would advance him, and he would be a fortunate man. But instead of hearkening to me, he has suffered himself to be deceived by a parcel of vagrant Scotsmen!" "Wherever there are christian people," said the Colonel, "their religion is the same, although their customs be different: moreover, the religion of the reformed, is now the first religion in the world. No one who wishes to do him good, will withhold it on that account." Afterward, the Colonel asked me, whether I knew any thing of the influence of Mohammedism? I told him that I did. Mohammed, said I, authorized polygamy, and divided the spoils of war in abundance among his followers; while he declared, that the christian religion was true. I am the prophet of the last times, said he; come unto me, murder the unbelievers, take possession of their property, and by so doing, you will be saved at the last day. The avaricious, lascivious, and oppressive, believed him, laid many countries desolate, and shed abundance of blood. At this, the Sultan's countenance changed, but he was ashamed to reply on account of the Colonel. Afterwards the Sultan said, "That if the religion which I had embraced were true, others would be converted as well as I." I told him, that among these people, (Tartars and Circassians,)perhaps scarcely one out of an hundred could read; and the rest knew not whether their own religion was true or not. "How then," said I, "can they know whether another religion be true or not."

"To night, I sent beyond the Kubau, four sets of the tracts; each containing a copy of each kind. They will be sufficient for four Effendis. May God grant his blessing to Low Oghla Ali Mirzah. He took some tracts from me, which he will circulate. I have distributed all the tracts which I received from Vasilii. Peace!

KATAGERY."

AFRICAN INSTITUTION.

A GENERAL meeting of this body was held at the Free-mason's Tavern on the 25th of March (the anniversa-

ry of the abolition of the slave trade,) his Royal Highness the Duke of Gloucester in the chair. A report of the proceedings of the Directors during the last year was read, and appeared to give general satisfaction. The Report having since been printed, we are enabled to lay an abstract of it before our readers.

Three African youths, educated in the method of teaching pursued in this country by Dr. Bell and Mr. Lancaster, have been sent to Sierra Leone. They have since been taken into the service of Government, as school-masters, with adequate salaries; and will of course be employed, without any farther expense to the Institution, in the very line for which they were intended.

The Directors have authorized the Governor of Sierra Leone to do his utmost to induce the African chiefs to send their children to the schools at Sierra Leone; and to select some of those, who, during their education there, may have given proof both of good capacity and favorable dispositions, to be sent to England, in order to their being farther instructed in such branches of knowledge as are not attainable in Africa, but may promise to be generally beneficial.

The Directors, with a view to promote the study of the native languages of Africa by Europeans and others resident at Sierra Leone, have empowered the Governor to engage proper persons at their expense, to teach the Arabic and Soosoo languages.

They have conveyed to Sierra Leone, and other parts of the coast, large quantities of the seed of the best kinds of cotton, which they have directed to be widely distributed among the natives; and to the cultivation of which they have done their utmost to turn the attention of all descriptions of persons in Africa. They have also sent out a number of machines for cleaning the cotton, and have prepared, and printed for general circulation, a paper of directions for its culture and management, from the time of putting the seed into the ground, until it is fit to be shipped.

Information having been communicated to the Directors respecting the practicability of procuring from the African Palm, a valuable substitute for Russian hemp; and from the Mangrove tree (both these trees abound in the river Sierra Leone) an efficacious substitute for oak-bark in the tanning of leather; they have authorized a careful experiment to be made at their expense, in order to ascertain the accuracy of the information.

They have sent to Africa, a press on a new construction, for expressing the oil of the castor nut. With a view to ascertain the possibility of raising silk in Africa, they have sent thither a number of plants of the white mulberry tree. They have also transmitted plants and seeds of other valuable productions; among the rest, the genuine Peruvian bark, camphor, the green and bohea tea-tree, and tobacco.

They have offered premiums for the importation of cotton wool, indigo, and rice, from Africa into this country, and for the growth of coffee. A premium of fifty guineas, as we stated in a former number, has been adjudged to Messrs. Andersons, of Philpot Lane, for an importation of upwards of 10,000lb. weight of cotton, which sold for 2s. 8d. per lb.; and it appears, that these gentlemen have greatly enlarged their cotton plantations on the river Sierra Leone. Some rice has been imported into the West Indies from the Windward Coast; and more is likely to be carried thither. The Directors here state that "they have derived much satisfaction from observing this beginning of a commercial intercourse between Africa and the West Indies, so different in its character and effects from that which alone has hitherto been carried on between them. In the present state of the West-Indian Islands, cut off from the American Continent, which furnished them with so large a share of the provisions they consumed, it seems to be of the utmost importance to cherish this new source of supply. Independently, therefore, of those powerful claims which Africa has upon our justice and liberality, this country is bound, by the plainest dictates of policy, to labor in advancing the civilization of that Continent.

The Directors have been prosecuting

the objects of the Institution, as far as respects the inducing of foreign nations to abandon the slave trade; and they have here experienced the cordial concurrence of his Majesty's Government. But they decline entering into details on this head. They have resolved to encourage the translation into foreign languages, particularly Dutch, French, Spanish, and Portuguese, of suitable tracts on these subjects; which, if printed, and widely circulated; may greatly tend to open the eyes of foreigners to the claims of justice, humanity, and true policy.

Letters from Sierra Leone represent that colony as on friendly terms with the surrounding natives, and as increasing in influence with them. No massacres had taken place (notwithstanding the predictions of slave traders,) in consequence of the abolition. Only one trial for witchcraft had taken place for a long time; though such trials used to be very frequent; and in this case, though the accused was found guilty, she was not put to death, but, after a time, set at liberty. The natives are stated to have abundant employment in the manufacture of salt, and the cultivation of rice. At the colony they had greatly improved in the breeding of cattle, and oxen are now used in the draught; and a hope was entertained that the communication with the interior would soon be more open. "All the wars round us," observes the governor, "are suspended for the present. I do not say that they are suspended in consequence of the abolition; but the abolition is very likely to prevent their revival." The information from Goree and the Gold Coast is also very encouraging. The commandant of the former place, Major Maxwell, is indefatigable in his exertions to promote cultivation and civilization in Africa.

The funds of the Institution are not so flourishing as could be wished. The sum expended since its commencement is 1550*l.* and their remaining property scarcely exceeds 3000l. We are disposed however with the directors, to express a confident hope, that, when the benefits of the Institution come to be fully understood, and while its expenditure is directed, as at present, to objects of obvious importance, it will meet with the liberal support of the public at large.

The Appendix to the report contains much curious matter, which our limits will not permit us to detail.

Before the meeting adjourned, the Earl of Moira stated, in a very impressive speech, the following fact; —Sir Sydney Smith, having been presented by the Prince Regent of Portugal, with an estate in the Brazils, and a number of negro slaves to be employed in cultivating it, immediately liberated the slaves, and allotted to each of them a portion of the estate, to be cultivated by them as free laborers for their own benefit. On this it was resolved unanimously on the motion of Mr. Wilberforce, "That his Royal Highness the Duke of Gloucester be requested to communicate to Sir Sidney Smith the high sense entertained by the meeting of his admirable judgment and liberality in the above instance; and to return him their warmest thanks for a conduct which is so truly honorable to the British name and character, and which may be expected, in the way of example, to be productive of the happiest effects." *Rel. Mon.*

LITERARY INTELLIGENCE.

LIST OF NEW PUBLICATIONS.

ORIGINAL.

An Inaugural Address delivered at the public commencement of Dickinson college, Sept. 27, 1809. By Jeremiah Atwater, upon his induction into the office of Principal in said College. To which is annexed a statement relative to Dickinson Col-

lege, published by the Trustees. Carlisle, A. Loudon, 1809.

Preciousness of Redemption. A Sermon delivered before the General Association of Connecticut, at Lebanon, June 22, 1809. By Rev. Gershom Williams, A.M. Minister of a church of Christ, in Springfield, N.J. Hartford, Hudson and Goodwin, 1809.

Christ's Ministers Watchmen for Souls. A Sermon delivered before the General Association of Connecticut, at Lebanon, June 21, 1809. By the Rev. John E. Latta, pastor of a church in New Castle, Delaware, Hartford, Hudson and Goodwin, 1809.

The immoral tendency of error in sentiment. A farewell sermon, delivered at Hillsborough, N. H. July 30, 1809. By Stephen Chapin, late pastor of the Church in Hillsborough. Amherst, J. Cushing, 1809.

The Spiritual Steward. A Sermon preached at the meeting of the Associate Reformed Synod, in the City of New York, Oct. 21, 1802. By the Rev. Alexander Proudfit, minister of the Gospel, Salem. Lansingburgh, G. Tracy, 1803.

Our danger and duty. Two Sermons, delivered on Wednesday, the 30th day of November, 1808. Being a day appointed by the Presbytery of Washington for the Exercises of Fasting, Humiliation, and Prayer, on account of the alarming aspect of divine providence to our Country. By Alexander Proudfit, A.M. minister of the Gospel, Salem. Salem, Dodd and Rumsey, 1808.

A Sermon, preached before the Northern Missionary Society in the State of New York, at their first Annual meeting in Troy, February 8; and by particular request, in Albany, March 6, 1798, at a Special meeting of the Society. By Alexander Proudfit, one of the ministers of the Associate Reformed Congregation, in Salem. Albany, Loring, Andrews and Co. 1798.

A Refutation of some of the more modern Misrepresentations of the Society of Friends, commonly called Quakers; with a life of James Naylor.—By Joseph Gurrey Bevan, also, by permission of the meeting for sufferings, a Summary of the History, Doctrine, and Discipline of Friends. London, W. Phillips, 1808.

The peaceful end of the perfect man. A discourse delivered in Lebanon at the funeral of his excellency Jonathan Trumbull, Governor of the state of Connecticut, who died August 7th, 1809, aged 69. By Zebulon Ely, A. M. Pastor of the Church in the South Society. Hartford, Hudson and Goodwin, 1809.

A discourse occasioned by the death of His Excellency Jonathan Trumbull Esq. Governor of the State of Connecticut; and delivered at the request of the General Assembly, in the Brick church in New-Haven. By Timothy Dwight, D.D. president of Yale College. New-Haven, O. Steele & Co. 1809.

The duty of Christians to seek the salvation of Zion, explained and urged. A sermon, preached at Northampton, before the Hampshire Missionary Society at their annual meeting, August 31, 1809. By the Rev. John Emerson, A. M. Pastor of the Church in Conway, Massachusetts. To which is annexed the Annual Report of the Trustees of the Hampshire Missionary Society, at the Annual meeting of the Society, August 31, 1809. Northampton, William Butler, 1809.

SOMETHING. Edited by Nemo Nobody, Esquire. A new periodical work, No. 1. published weekly. "*'Tis Something Nothing.*" Boston, Farrand, Mallory, & Co. November 18, 1809.

Select Review and Spirit of the Foreign Magazines, No.10, for October, and No. 11, for November 1809. By E. Bronson & others. Hopkins & Earle, Philadelphia, and Farrand, Mallory, & Co. Boston.

Memoirs of the Hon. Thomas Jefferson, Secretary of State, Vice President, and President of the United States of America; containing a concise history of those States, from the acknowledgement of their Independence. With a view of the rise and progress of French influence and French principles in that country. In two volumes. Printed for the purchasers, 1809.

A Biographical Dictionary, containing a brief account of the first settlers, and other eminent charac-

ters among the Magistrates, Ministers, Literary and Worthy men in New-England. By John Eliot, D.D. Corresponding Secretary of the Massachusetts Historical Society. Salem, Cushing & Appleton, and E. Oliver, Boston, 1809.

Maryland Reports, being a series of the most important Law Cases, argued and determined in the provincial court and court of appeals of the then Province of Maryland, from the year one thousand seven hundred down to the American revolution. Selected from the records of the State, and from notes of some of the most eminent Counsel who practised law within that period. By Thomas Harris, Junr. Clerk of the court of appeals and John McHenry, attorney at law. New-York, I. Riley, 1809.

The Magdalen church yard, from the French of J.J. Regnault Warin, author of Romeo and Juliet. The Castle of Strozzi, &c. Translated by Samuel Mackay, A.M. Ex. Professor of the French Language in Williams' College. In 4 vols. 12mo. Boston, William Andrews, 1809.

A new and complete History of the Heathen Gods, with 28 handsome type metal engravings. Boston and Worcester, I. Thomas, jun.

NEW EDITIONS.

A Treatise of the Law relative to Contracts and Agreements not under Seal. With Cases and Decisions thereon in the action of assumpsit. In four parts. By Samuel Comyn, Esq. of the Middle Temple, Barrister at Law. Flatbush, I. Riley, 1809.

Reports of cases adjudged in the Court of King's Bench, from Hilary Term, the 14th of George III. 1774, to Trinity term, the 18th of George III. 1778, both inclusive. By Henry Cowper, Esq. Barrister at Law, of the Middle Temple. With notes of Reference to similar cases in subsequent Reporters. First American from the Second London Edition. In two Volumes. Boston, J. West & Co. 1809.

A Compendium of the Law of Evidence. By Thomas Peake, Esq. of Lincoln's Inn, Barrister at Law. Second American from the Last London Edition of 1308. Frederick-Town, John P. Thompson, 1809.

Thomas & Whipple, Newburyport have in press to be published in December, 1809, A New System of Modern Geography, or a General Description of all the considerable Countries in the World. Compiled from the latest European and American Geographies, Voyages, and Travels. Designed for Schools and Academies. By Elijah Parish, D.D. Minister of Byfield, Mass. Author of A Compendious System of Universal Geography, &c. &c. Ornamented with maps.

Died in Lynnfield the 17th instant Æ. XX. BENJAMIN PERKINS, A.B. youngest son of John Perkins, Esqr. of that place. In the death of this young man we see a striking instance of the uncertainty of our most flattering worldly prospects. Having completed his collegiate studies, Mr. Perkins received the honors of Harvard University the last commencement with distinguished marks of approbation. Combining a temper and deportment remarkably conciliating with talents and acquisitions highly respectable, irreproachable morals and deep attention to religion, he seemed distined to add much to the happiness of his parents and friends, and to shine conspicuously in professional life. How changed the scene! In the unerring providence of GOD he is suddenly taken from our sight; and the voice of gratulation, which so late rejoiced the parents' heart, is exchanged for the tear of sympathy. But hope, leading us to the tomb of Jesus, points us to Heaven, and wipes the falling tear.

TO CORRESPONDENTS.

A communication has been received from Mr. Allen, containing remarks on the Review of his Biographical and Historical Dictionary, published in our October No. which, owing to certain circumstances, could not with convenience be inserted this month. We regret the necessity for postponing it.

The account of the annual meeting of the Missionary Society in the counties of Berkshire and Columbia will appear in our next.